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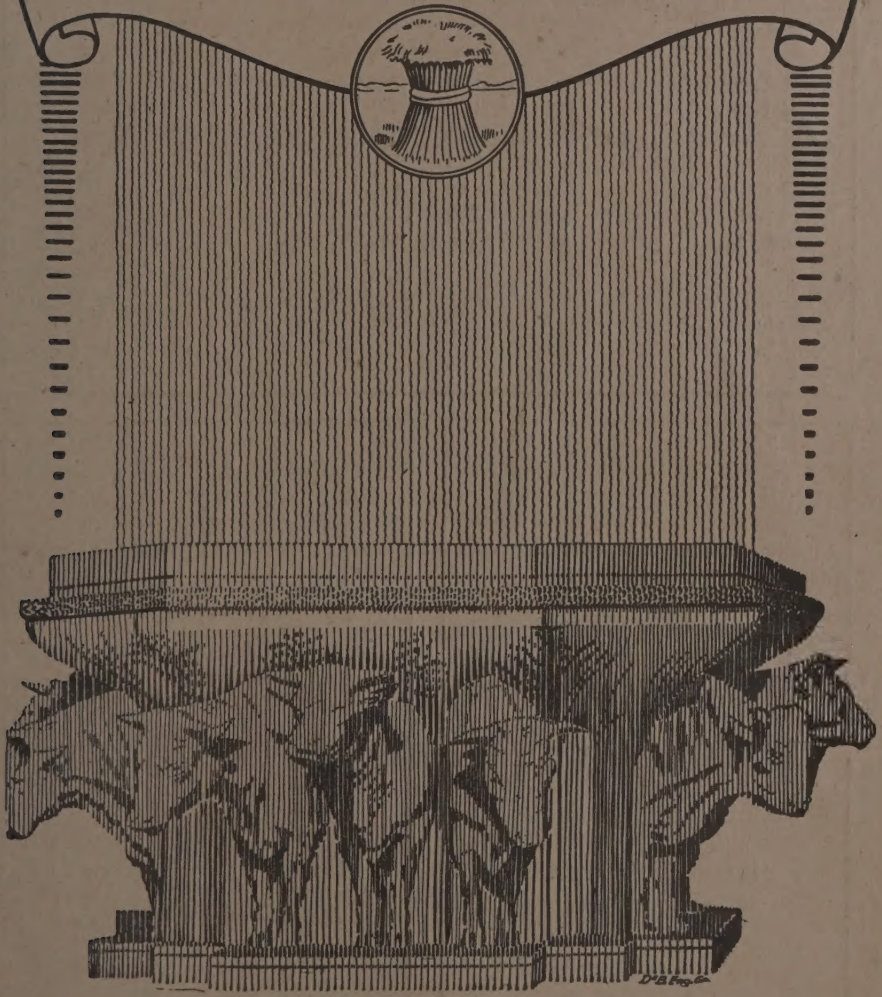

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VOLUME VIII **SEPTEMBER, 1921** NUMBER 9

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The Relief Society Magazine

Owned and Published by the General Board of the Relief Society of the Church of Jesus Christ of Latter-day Saints.

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LIFE'S LITTLE DAY

Oh how pleasant and how lovely
Is the dawn of each new day,
When the earth wakes from her slumbers
And all nature's fresh and gay;
It is then the birds sing sweetest,
And the lambkins frisk and play;
It is then the heart is lightest,
Ere the toils and cares of day.

All too soon the morn has left us,
And the noontide comes along
Bringing with it many duties
For the ever busy throng;
Then each heart must take new courage,
As the hours glide along,
For there's much that must be finished
Ere the day is passed and gone.

But how peaceful is the evening
When the sun sinks out of sight,
When the little stars are twinkling
And the moon sends forth its light;
When the many tasks are over
And there's time for rest and quiet,
And dear mem'ries take possession,
Ere we slumber through the night.

So in life—first comes sweet childhood,
With its love and joy complete,
All too soon youths time is over,
For life's duties we must meet;
Then will come the peaceful evening
When we'll rest our weary feet
While our fancy takes us backward
Where old age will childhood meet.

Mesa, Arizona — *Mrs. Ida R. Alldredge*

ELIJAH ALLEN AND FAMILY. SEE PAGE 513

THE

Relief Society Magazine

Vol. VIII. SEPTEMBER, 1921 No. 9

Church School Education

By Susa Young Gates.

More and more the people of this Church should carefully and prayerfully consider just how, just when, and just where they shall educate their boys and girls. No more important question than this looms up for our present day consideration. The Church has spent hundreds of thousands of dollars, in the past half century, both to erect buildings, equip departments, and to pay salaries to the faithful teachers who have made and who still do make many sacrifices to remain in the employ of the various Church schools scattered from Canada to Mexico. The thoughtless may ask, "Why spend money? The state and the government are both able and quite willing to take upon themselves this heavy financial burden, and therefore why should this people tax themselves and the Church for this purpose?"

These are pertinent questions; and it is the purpose of this article, together with the communications obtained from some of our leading educators, to answer the questions and to lay before our readers the facts in the case.

It is interesting to know that nearly all of the great schools and universities of this country, as well as of Europe, were started by religious bodies, with the same avowed purpose which lay at the root of Brigham Young's determination to provide education which should not only train the mind, but should also train the spirit at the same time. Harvard, Yale, Columbia, Washington universities; these with Oxford and Cambridge in England, are among the famous universities which owe their birth to the religious ideals of their founders. Wise men realize that nations established on the high moral and spiritual planes which form the teachings of the Christian Bible are the only safe and sane foundations that shall make stable and sure the life and perpetuity of nations and peoples. A party of distinguished

Chinese came not long since to America to study the life-results of a nation which was founded on modern religious ideals. Stopping only in New England and Utah they explained to the Utah scholar who piloted them about our city, that only New England and Utah were so pioneered. And further, they said, that their own nation, established by Confucius, on ethics alone, was fast disintegrating and rotting at the core.

It is true that American and English universities have long ago relaxed their stern vigilance over the individual beliefs and characters of those who attended the schools. Men, of course, must be honorable and acceptable in the worldly sense who attend these famous institutions, but their religion and their morals, in so far as chastity is concerned, are not enquired into. Most of them have so-called Divinity Colleges attached to their regular courses where religious education on broad lines may be obtained. Then, there are various and many religious colleges and Academies scattered throughout the land. Most of the sects possess such schools, where their preachers and divines are educated for the ministry. But it must also be stated that the daily study and programs of all of these leading universities is absolutely free of any religious teaching or bias. Rather is their boast that all sects and creeds find a broad tolerance that fosters the agnostic attitude rather than any debatable religious teachings. It is to be hoped that our own schools will never be so liberal.

Catholics, who have far more virility than any other modern sect, even more than the ubiquitous Jew, refuse countenance to those who school their children in any but approved institutions.

Why, therefore, should we take serious thought concerning Church school education? What is this thing we call education anyway? Is it obtained only in schools and from books? Hardly. If that were so, all the founders of this Church from the prophet Joseph Smith down to our present president and leader, Heber J. Grant, would be termed uneducated, and unlearned. Orson Pratt was one of the greatest of modern mathematicians and philosophers; and yet, small education had he in schools or from books. So with the Prophet, with Brigham Young, and with those great and learned men who surrounded them. Education is gained by study, of books, yes, but also by study of men, and of nature in all its forms. Books are merely the opinions of men who have studied things out in various ways. Books and teachers give us help in crossing over from the land of ignorance to the land of learning. We could go on foot, others have done so, and are doing so every day; but if we can find a shorter way, or get a lift into some fast vehicle we can save time and vitality

by that lift. That is all that schools and books do for us. They give us a lift by the way.

In accepting a lift, however, we should be extremely careful that the driver is safe, the auto is sound, and that our fellow pasengers are neither drunk nor afflicted with contagious diseases. We would better walk than to be led through the swamps and miasmas of doubt, despair, unbelief, or to be insulated with double standards of virtue.

Schools of today as of anicent times, teach all that is known of the arts and the sciences. They give little children small problems, little mental tasks, and primitive lessons which combine concrete and practical examples along with deep, fundamental truths. As the child advances he receives more difficult problems, more complex reasonings, but each is connected by a little thread with the simple lessons he got at the primary grades. In college and in the university, he is not only given the newest and best thoughts—of others—in arts and sciences, but he is also encouraged to think out for himself new lines of endeavor, and to develop original branches of research. He himself is studied and he is encouraged to study life from the physical, the moral and the intellectual angle. He has his courses of study, his curriculum arranged so as to develop him along these three lines. But his religious life is left entirely to his home or to his church, if he has any.

Some may ask, what is the difference between the moral and the spiritual? A simple answer is that the study of morals or ethics is the study of manners and behavior; while religion is the study of God and his laws. In other words, ethics comprises the relationships of man to man, while religion takes up our relationship to God.

All the arts, all the sciences fall into the three divisions of physical, moral and intellectual progress. It is a known fact that science does not agree with the world's religious teachings. At least, with the religious teachings outside this Church. Neither does art, in a certain sense. All the more reason why we should study art and science by the light of pure revelation.

Books which have been written and teachers who have been trained in other religions and therefore in other schools than ours disagree with us in many fundamental points. For instance: they teach that revelation is impossible today. We know better. They answer any statement of ours concerning the Prophet's first vision, by saying, that it was a delusion, a halucination. We know better. They teach that there is no divine authority on the earth, and no Priesthood which gives men the right to administer in the ordinances of the gospel—that is, all but the Catholics teach this last, and we know better. They all, every

one of them, Catholics, Protestants and Agnostics, teach that there is no such thing as a pre-existent state, especially as regards our having had a distinct personality or ego before we came on this earth. We know better. They teach that there is no family association after death, and we know better. They teach that marriage is for this life only. We know better. They do not believe in the visitation of angels, nor do they accept for one moment the idea of present day revelation. We know that this, too, is false. Faith is to the scientist a necessary part of his own experiments, but is scoffed at as a religious belief. Scientists pick up first one theory and then another, announce it with a flourish of trumpets, with some cautious holdbacks, but with sufficient assurance to knock any one's wavering faith into small bits—and then they sometimes discover that, after all, they were wrong. See the fuss that has been made about evolution—now the most sanguine scientists are ready to admit that evolution after all has been carried too far, and that most of its doctrines are untenable. So with many other faith-destroying teachings.

Science knows nothing but what can be proved, and yet must start out with some faith—hypothesis, they call it,—and then the philosopher goes merrily on to build up great theories out of his faith, or hypothesis. Of course, science has done many marvelous things; but science should be founded on truth; for right science and right faith can never disagree. So that when we set our youths to study philosophy they should have their feet firmly planted on the rock of revelation, and let all truth be measured by that standard.

The Catholic church, knowing the vast dangers that await the youthful student, prepares all its own text-books, censors all its studies, and even censors the daily papers and novels allowed to the orthodox. We need not be thus narrow; but at least we should prepare our youths with a divine measuring rod of their own with which to weigh and measure every lesson, every book and every teacher and school room which makes a part of their daily lives. The Church school system aims to do this, and so far, has lived up faithfully to that aim.

This Church school system might be said to originate with the Prophet Joseph Smith; for, in Nauvoo, as told by Bancroft, the historian: "There was a University established, though having no separate edifices." This was in 1843. "The president of the university and professor of mathematics and English literature is James Kelly, a graduate of Trinity College, Dublin, and a ripe scholar; Orson Pratt, a man of pure mind and high order of ability, who, without early education and amidst great difficulties, had to achieve learning as best he could, and in truth has achieved it; professor of languages, Orson Spencer, gradu-

ate of Union College, and the Baptist Theological Seminary, New York; professor of church history, Sidney Rigdon, versed in history, belles-lettres, and oratory. In the board of regents we find the leading men of the Church; connected with the university were four common-school wards, with three wardens to each."

Then came the pioneer schools of Utah. And, by the year 1870, the completion of the railroads and the influx of non-"Mormons" into the territory made President Brigham Young feel that we should have our own Church schools and he proceeded to put his inspiration into active operation, as he always did. So, by 1873, he established the school at Provo, which bears his name. One was started at Logan, and one projected in Salt Lake, but was not made possible because of his death at that time, 1877. From these schools have gone out the men and women who stand at the head of nearly every ward, stake, auxiliary organization, and even of the general quorums of the Church.

The counsel which Karl G. Maeser, that greatest of all our educators, received from President Young when he went down to open the first Church school in Provo, was simple and forceful—it embodies the genius of Church-school teaching; said he to Brother Maeser: "Don't try to teach the multiplication table without the Spirit of the Lord." There is the key-note. Nothing, ever so great or ever so small, shall be passed on to our children that is not informed and inspired by the Spirit of all truth, all wisdom; that wisdom which comes by prayer and the authority of the priesthood.

It is interesting to know that the first industrial education projected in this country came out of the B. Y. Academy, as it was then called. In the deed of trust, President Young directed that "every pupil should be taught some branch of mechanism"—quaint word—in addition to his intellectual training. Then, too, the first musical department known in this country to be attached to a school was begun in this school in 1878. Again, the first matron, and the first ladies' Art Department was opened there, in 1878-9. The pioneer school hygiene was instituted there by Dr. M. H. Hardy, in 1879. The Domestic Science work was introduced there in 1892, just after the opening of our state Agricultural College. So that this school has pioneered the way in many vital directions. We may well believe that inspiration has marked Church schools from the beginning.

Another important phase of our Church education that is rarely mentioned but which is very important to women, is the fact that never has there been any bar to the highest training for women in any of these institutions. From the days of the

Nauvoo university there has been no sex-division. That also marks us as pioneers. For no school in the world beyond the primary grade at that time admitted girls to equal rank with boys in the higher grades.

Today, our schools have entered into another phase of evolution, correct evolution at that. We see them forging forward, under the vigorous young leadership appointed by the authorities, and we may feel sure that there is much history to be written in the next decade of our Church schools.

Preserving the Faith of Our Fathers and Mothers

By Adam S. Bennion.

"Righteousness exalteth a nation: but sin is a reproach to any people." Proverbs 14:34.

History bears record that in this proverb Solomon declared a mighty truth—a truth which challenges the attention of the world today. The question whether we are leaning more toward sin than righteousness these days floods the press from one end of America to the other. Without attempting to settle that question we may safely conclude that because of the spiritual indifference of men and women generally, the call now being sounded throughout our country urging a return to religious principles is at least timely.

Every newspaper is a chronicle of crime. Fashion is at war with modesty. From accounts published depicting life at our seaside resorts one might naturally conclude that they are a strange mixture of salt water and social indecency.

Our nation has been alarmed for years over the problem of the dance. Divorce becomes more and more a national menace with such a state as Idaho recording one divorce for every five marriages. Our Juvenile Courts handled last year in the United States more than 175,000 cases, to say nothing of the cases which kept safely just outside the courts.

Alarming as are these figures, there is a question whether we should not be still more alarmed because of the religious and spiritual indifference that threatens even graver dangers to future generations. The matter is brouht forcefully home to every Latter-day Saint when he is informed that of all our young

people who married last year a large proportion married outside the Church. We may hope for conversions in many of these cases, of course, but the facts sound two unmistakable warnings: clearly we are not stamping upon all of our young people the ideals of their forefathers and just as clearly we are laying therefore a foundation for religious indifference that is alarming.

That these dangers confront us, everybody admits. Our concern lies in the proper remedy. The problem is so complex that no one prescription will likely be an adequate solution. But this article, in keeping with the spirit of the press generally, is a plea, as a partial solution at least, for a return to the religious ideals of our fathers. There is grave danger that we are withdrawing too far from God. Material things—a mad rush for wealth and position, have pushed Him farther and farther from our thoughts.

Our leading national and world characters have always cautioned us to cling to our Pilgrim heritage of an abiding trust in God. I was struck by the fact that President Harding, in his inauguration speech, led us back to this basic religious duty:

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

Note the admonition of such eminent men as the following relative to our knowing the Bible as the message of God to his children:

Ex-president Woodrow Wilson says: "A man has deprived himself of the best there is in the world who has deprived himself of an intimate knowledge of the Bible.

"I ask of every man and woman in this audience that, from this night on, they will realize that part of the destiny of America lies in their daily perusal of this great book of revelation—that if they would see America free and pure they will make their own spirits free and pure by this baptism of the Holy Scriptures."

John Ruskin, English art critic and author says: "Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart. And truly, though I have picked up a little further knowledge—in mathematics, meteorology and the like, in after life, and owe not a little to the teaching of many people, this material installation of my mind in that property of chapters I count very confidentially the most precious and, on the whole, the one essential part of my education. For the chapters became strictly conclusive and protective to me in all modes of thought and in the body of Divinity they contain."

Theodore Roosevelt says: "The immense moral influence of the Bible though of course infinitely the most important, is not the only factor it has for good. In addition there is the increasing influence it exerts on the side of good taste, of good literature, or proper sense of proportion of simple, straight forward writing and speaking and thinking. No man can afford to be ignorant of the Bible."

Viscount James Bryce of England, in 1914, said: "It is with great

regret that one sees in these days that knowledge of the Bible seems declining in all classes of the community. I was struck with the same thing in the United States. Looking at it from the educational side only, the loss of a knowledge of the Bible and of all that the Bible means would be incalculable to the life of the country. It would be a great misfortune if generations of children grew up who did not know their Bible."

U. S. Grant says: "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts upon your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."

George Washington in his Farewell Address says: "Of all the dispositions that lead to political prosperity, religion and morality are the indispensable supports—and let us with caution indulge the supposition that morality can be maintained without religion. Whatever can be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Charles Edward Pugh, in *Moral Training in the Public Schools*, p. 10: "The Hebrew race and the Bible have been the two mightiest forces in the moral uplift of mankind, and until the teacher is as free to use the inspiring and instructive literature of the Bible as she is to use the *Iliad* and the *Koran* and the poetry of the other races, we are limiting the teacher in the use of efficient means of moral training."

Abraham Lincoln says: "The Bible is the best book that God has given to man."

One of the most inspirational books of 1920 is *Fundamentals of Prosperity*, by Roger W. Babson. He speaks not as an evangelist but as a statistician and business man. Again and again he declares that the great need of America today is more Faith—a more solid religious foundation for the great structure of civilization which we are destined to build. The concluding page of the book is significantly striking:

"Just before I went to Brazil I was the guest of the President of the Argentine Republic. After lunching one day we sat in his sun parlor looking out over the river. He was very thoughtful. He said, 'Mr. Babson, I have been wondering why it is that South America with all its great natural advantages is so far behind North America notwithstanding that South America was settled before North America.' Then he went on to tell how the forests of South America had two hundred and eighty-six trees that can be found in no book of botany. He told me about many ranches that had thousands of acres under alfalfa in one block. He mentioned the mines of iron, coal, copper, silver, gold; all those great rivers and waterpowers which rival Niagara. 'Why is it, with all these natural resources, South America is so far behind North America?' he asked. Well, those of you who have been there know the reason. But, being a guest, I said:

"'Mr. President, what do you think is the reason?'

"He replied: 'I have come to this conclusion. South America was settled by the Spanish who came to South America in search of *gold*, but North America was settled by the Pilgrim Fathers who went there in search of *God*.'"

"Friends, let us, as American citizens, never kick down the ladder by which we climbed up. Let us never forget the foundation upon which all permanent prosperity is based."

One of the strongest speeches made during the N. E. A. Convention, at Atlantic City, last February, was a plea for the giving of proper place in our public school teaching to a consideration of those religious principles upon which in the last analysis civilization rests.

Recently Dr. Gardiner of New York was in Salt Lake City in the interest of the Educational work of the Episcopal Church in America. He aims to make it possible for every Episcopal child to receive religious training as he goes through the public school.

It is significant that today more than two hundred of the leading institutions of learning in America recognize toward graduation credit earned in a study of the Bible. Among those institutions are such names as Columbia University, Brown University, the University of Chicago, the University of Notre Dame, the University of Iowa, Boston University, Colgate University, Purdue University, and Smith, Mount Holyoke, Oberlin, Carleton, Bowdoin, Dartmouth, Hartford, and Randolph-Macon College, and the University of Rochester.

Fortunately we have in our Church the means whereby these desirable objectives may easily be achieved. For years past our young men and women who have attended our Church Schools have received daily instruction in theology—have been trained in their relationship with God and in the obligations to live up to Christian ideals.

For a number of years at least ten thousand young Latter-day Saints have caught the spirit of the gospel in the institutions of learning maintained by the Church. Schools have been operated in representative centers as indicated in the following list:

B. Y. University, Provo, Utah.
B. Y. College, Logan, Utah.
Big Horn Academy Cowley, Wyo.
Cassia Stake Academy, Oakley, Idaho.
Emery Stake Academy, Castle Dale, Utah.
Fielding Academy, Paris Idaho.
Gila Academy, Thatcher, Arizona.
Knight Academy, Raymond, Alta, Canada.
L. D. S. University, Salt Lake City, Utah.
Murdock Academy Beaver, Utah.
Millard Academy, Hinckley Utah.
Oneida Stake Academy, Preston Idaho.
Ricks Normal College, Rexburg, Idaho.
San Luis Academy, Manassa, Colorado.
Snowflake Academy, Snowflake, Arizona.

Dixie Normal College, St. George, Utah.
St. Johns Academy, St. Johns, Arizona.
Uintah Academy, Vernal, Utah.
Weber Normal College, Ogden, Utah.
Snow Normal College, Ephraim, Utah.

Next year three of these institutions will be converted into public schools, it being thought advisable to discontinue in part at least the giving of high school training which the state is so well able to provide, and center our efforts more on the training of teachers and on the providing of religious instruction for more of our young people than can be reached through our schools. The Seminary promises to be the institution which will make this instruction more and more generally possible. If present plans are carried out there will be seminaries operated in each of the centers named below:

Afton, Wyoming.
American Fork, Utah.
Blackfoot, Idaho.
Blanding, Utah.
Brigham City, Utah.
Chandler, Arizona.
Fillmore, Utah.
Salt Lake City, Utah.
Heber, Utah.
Huntington, Utah.
Hyrum, Utah.
Jordan, Sandy Utah.
Kanab, Utah.
Kaysville, Utah.
Lehi, Utah.
Manti, Utah.
Mesa, Arizona.
Montpelier, Idaho.
Mt. Pleasant, Utah.
Murray, Utah.
Nephi, Utah.
Pleasant Grove, Utah.
Provo, Utah.
Richfield, Utah.
Richmond, Utah.
Roosevelt, Utah.
Rigby, Idaho.
Salina, Utah.
Oakley, Idaho.
St. Johns, Arizona.
Driggs, Idaho.
Moroni, Utah.

These seminaries are presided over by expert teachers of theology—men well trained and eminently fitted to be the spiritual advisers of our boys and girls. In these institutions students will find daily the complement to their regular high school studies.

The seminary is so operated that all high school students can elect, as they do their regular high school work, a course in theology. They simply go over to the seminary instead of going into a high school class room. Courses are offered in Old Testament, New Testament and Church History and Doctrine. The Seminary Principals have spent the first six weeks of this summer perfecting the outlines to be used in these various courses and have worked out one of the best contributions yet made to our study of theological problems.

Surely every Latter-day Saint parent should urge his children to enroll as Seminary students. As such they will acquire a religious background for their lives. Boys and girls will be

trained for ward and missionary service. More than that they will be inspired with ideals of life that will lead them safely past the temptations of youth and will make of them parents who can build homes where the spirit and teachings of the Lord can attend the nurture of the unborn spirits on whom the responsibility of carrying on this great work will rest in another generation.

Fancy the child who, denied the companionship of parents, should go out into the world to face its problems without the cautioning counsel of the fireside. And yet there are hundreds of children—children of the Lord—at large in the world who have never been taught to counsel with him. The world suffers today because they have stumbled in paths that might have been made light by his Holy Spirit.

President Hale, of Boise, relates the following inspirational experience. A child, sitting on its father's knee, was driving the auto when the mother from the rear seat observed, "O, you can drive the car, can't you?" "Yes," said the child, "When papa's hand is on the wheel."

As we set forth in our machines toward eternity let us make sure that the Father's hand is on the wheel.

Let us keep him near by keeping near to him. Both the Church school and the Seminary offer an excellent opportunity for our boys and girls to keep close to him and to study and understand his work and his salvation.

DEPARTMENT OF THE INTERIOR UNITED STATES RECLAMATION SERVICE WASHINGTON, D. C.

FARMS FOR EX-SERVICE MEN

On September 9th, 222 farms will be opened to homestead entry by soldiers of the World War, on the North Platte Irrigation Project, Wyoming, and one week later, September 16th, 57 farms will be thrown open under the Shoshone Project in the same state. About 19,000 acres of land are included in the two openings. For sixty days no one but soldiers of the World War will be permitted to make filings on these farms.

Crops to the value of over $1,000,000 were produced in 1920 on about 45,000 acres

Soldiers who are interested in the land are invited to investigate the opportunities offered by these openings. Detailed information concerning the farms and the method of obtaining them may be secured by writing to the Project Manager, U. S. R. S., Mitchell, Nebr., about the North Platte project, to the Project Manager, Powell, Wyoming, concerning the Shoshone opening, or to the U. S. Reclamation Service, Washington, D. C.

Church Support of Education

John A. Widtsoe.

The Church of Jesus Christ of Latter-day Saints is essentially an educational organization. Its mission is to know the gospel, and to teach it to all the world, since all correct knowledge may find its place in the gospel system. There can be no domain of truth which may not be explored or taught by the members of the Church. Moreover, the gospel, which comprehends all truth and all time, can best be known and taught by those whose minds have been developed, within or without schools. The Church has always been committed to education, and has been and is friendly to all honest institutions of learning. The great love of the "Mormon" people for education is nowhere better shown than in the record attendance of students of the Utah Agricultural College and the University of Utah, in both of which institutions "Mormon" students overwhelmingly predominate. Both of these schools have the largest attendance in their respective classes, when compared with other states and with the population of our own state.

It is only natural that a Church so thoroughly committed to education should have established, and does now maintain, schools, that are wholly under its control. The work of the Church is extensive and varied; the special training for many forms of Church service can be secured only in schools under Church control. Then, it is a vital need in a church with the mission of the "Mormon" Church to maintain in many places and of easy access, institutions where the characteristic spirit of the Church lives and shines brightly and may be absorbed by the young. Moreover, there are thousands of Latter-day Saints to whom the gospel is the dearest thing on earth, and for which they have made tremendous sacrifices. Such parents want to instil into the minds and souls of their children the full meaning of the gospel, and they desire therefore to send them to a Church school. Finally, the present educational custom of our land is to ignore religion. This is perhaps the chief weakness of the system of American education. The time, perhaps, should never come when religion is taught in our public institutions supported by public funds, but the public schools must come to a time when they will recognize the need for religious training and allow credit for such work done, and provide time periods during which stu-

dents may go out to places provided by the churches, to secure religious instruction. When state schools become more liberal in this respect, there will be less need of private, church-maintained schools. Today, however, it would be a calamity to eliminate our Church schools.

Meanwhile, excellent instructions are offered in many Church schools. Those who, for one or another reason, feel impelled to support the Church schools will find available almost everything that the student may desire.

There is no competition between Church and state schools. It is a well known maxim in education that the more provisions which are made for education, the more young people become interested in schools. Latter-day Saints should encourage their children to secure the best education of the day; for our people, in knowledge and understanding, must be as a light upon a hill—and when schools are considered, our excellent Church schools should be given full consideration.

A Great Church University

By F. S. Harris, President Brigham Young University.

As a university with equipment and a faculty that will place it in the front ranks of the great universities of the world; the intellectual center of our Church, prepared to give our young men and young women the best training for service and leadership which the world has to offer: such an institution have the General Authorities decided to make of the Brigham Young University. Its big work is to be the training of our young people for leadership in its highest forms; leadership in the Church itself; leadership in social affairs, leadership in intellectual affairs, leadership in business, leadership in art, leadership in citizenship, in fact leadership in all that will contribute to the betterment of the world and the happiness of its people.

If the most important contributors to our present civilization were listed we would find that religion would head the list, and yet in our great national educational system which we Americans are now looking to for the preservation of this great civilization, religion has been left almost entirely out. In the last few years the world has begun to realize that this is a great mistake. Even cold-hearted business has been forced to recognize the necessity of religion in its makeup. Roger W. Babson, one of the most eminent statisticians and business analysts in the country, recently issued a statement in which he said:

"The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus.—Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education.—The safety of our sons and daughters, as they go out on the streets this very night, is due to the influence of the preachers rather than to the influence of the policemen and lawmakers. Yes, the safety of our nation including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.—As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith, and service, which make for true prosperity."

To the people of our Church, Mr. Babson's point of view is not a new one. "Mormonism," has always been more than a Sunday religion; it has permeated every phase of our activities from the pioneering of a wild country and the building of irrigation systems down to the most common business transactions. The success of our people in this work has caused the world to marvel. The secret of it is religion.

If the same success is to be attained in the future we must train our leaders not only in the arts, sciences, and industries but also in religious, intellectual, and social leadership. This is to be the work of the Brigham Young university. It is impossible, of course, to train all of the people of the Church in a single institution, but there must be trained the leaders of the various community activities. To do this we must have an institution that is second to none in the world. It does not need to be large, but its standards must be high. We may not need a large faculty, but it must be made up of men and women of unquestioned integrity and loyalty to the principles of truth and righteousness. The institution must be able to select for its service the most capable and best trained men and women of the Church wherever they are found.

We must build at the University a great library. It must contain the best of the world's publications dealing with the lines of work in which the institution specializes. It must receive regularly the best of the technical journals containing current information that will be of service to the different departments. This library must be so superior that it will become a mecca for those seeking information on themes related to "Mormonism."

The working equipment of the institution must be of the best. The B. Y. U. cannot at present attempt to teach every sub-

ject included in the curricula of all the schools of the country, but for such work as it decides to give it must be prepared, with the most modern apparatus, to give work equal to that in any institution in the land.

The service of the institution is not to be confined to the classroom. Through its extension division it will carry its usefulness to the communities throughout the Church. Missionary training, leadership in Priesthood Quorums, Mutual Improvement Associations, Sunday Schools, Religion Classes, Relief Societies, Scout Troops. and every organization designed for the betterment of the people should be able to call on the University for help in getting material to be used in class work. The institution should become the center for subject matter in connection with these various organizations.

The research division of the University should foster the investigation of new truth with special emphasis on the problems that are of interest to the Church. Every instructor in any subject is better if he is doing some research, and it is with the spirit of helping the various departments in their work as well as discovering new truth that a division of research will be maintained.

Time will be required to build the kind of institution which so many of our people have been hoping to see established, but now that the plan has been definitely outlined by the Church authorities, the growth of the Brigham Young University will, as in the past, surpass the fondest hopes of the most optimistic of its thousands of admirers and friends.

The principal of a grade school at Long Beach, Calif., recently made this statement to his pupils: "In our family are nine brothers. Five of us are school teachers and have never used tobacco in any way. The other four all use tobacco. Two began it in grammar school, and never finished their grades. One began in high school, and did not finish his second year there. One did not begin smoking until his first year in college, and he did not finish his second year in college. The five of us who are teachers all graduated from grammar school, from high school and from college. All nine of us brothers had the same chance for schooling, and all enjoyed the same home privileges."

Will H. Brown, Oakland, Calif.

The Mothers and the Church Schools

Zina Young Card.

Wonderful indeed is the influence of the Church schools upon the lives and characters of the children of our people. We find, as a self-evident fact, that next to the home life, the schools our children attend, have the greatest influence in the formation of their characters for the battles of life.

The greatest and most important point stands out boldly, and is pre-eminently the converting of our children to the principles of the gospel of the Lord Jesus Christ.

From visits recently paid by me to the leading Church schools, I find they are the peers of other schools, in the teaching of hygiene, ethics, mechanical arts, domestic science, and domestic arts. A few of our advanced schools, have business departments that vie successfully with other business schools that specialize in that alone.

From actual contact and intimate knowledge, the fact stands out in bold relief, that a more competent, intelligent and conscientious class of men and women can not be found in the halls of learning than those who grace the schools of our Church. This widespread diffusion of knowledge upon these vital subjects, has borne fruit, by preparing the minds of the rising generation, for great responsibilities of active service and cheerful sacrifice. Those who are called upon to fill responsible places in our wonderful organizations if they have been trained in Church schools will be well prepared.

Dear mothers, do you realize what the Church schools mean to you and your children. If you don't, go and visit them, and see for yourself, study the spiritual side of their education which is the science of living, the true and better life. Go with your girls into the gymnasiums and view with delight the wonderful systematic training given for the development of their beautiful bodies, that they might be qualified for their future missions as wives and mothers, with intelligent minds and strong bodies, for hygiene, properly applied, will give them this knowledge.

As mothers we know we cannot give what we haven't got, but the crowning source of instruction is the religious training given to the youthful and plastic minds of our precious children,

the powers to see and understand the principles of life and salvation.

Do you know why the Church schools were established? The system was revealed to the prophet Brigham Young, and by him established for the salvation of the children of the Latter-day Saints.

The mission of conducting these schools was given by Brigham Young into the hands of the divinely inspired Brother Karl G. Maeser and Pres. Abraham O. Smoot; and their perpetuity has been largely due to great teachers who have followed.

A B. Y. U. Family of Educated and Educators

Education is a passion, one might say, with Latter-day Saints. It is a part of their religious creed that "no man can be saved in ignorance." As a consequence every Church organization carries on educational extension work and the Church schools are filled to overflowing with eager students.

Perhaps one of the most interesting recent examples of this love for education, which exists among us, was demonstrated in the recent graduation of Elijah Allen from the law school of the University of Utah. It is not unusual for students to graduate from the law school; but it is very unusual for a man forty-three years old, with a wife and nine children, to come from Mesa, Arizona, to Salt Lake City, three years alone, leaving his highly capable wife at home to run the farm and the family while he studied law, then the fourth year bringing the wife and nine children and the two autotmobiles up to Salt Lake City, buying a home so as to save rent, putting all the nine children in school to continue their school, which was variously begun at Mesa and Phoenix, his wife taking the law lectures with her husband so that she might be companionable with him in his future activities. They had every one of the children in school at the University of Utah and the L. D. S. University, except the baby who was watched over by a kind old lady next door, at so much per. That is unusual, isn't it? But that is exactly what happened to Elijah Allen and his remarkable family.

Of course Elijah Allen is himself remarkable, not only for his foresight but thrift, for he had presence of mind enough to sell part of his big cotton farm at the peak of high prices

which gave the family plenty of capital for the enterprise. Remarkable also because he has kept his mental powers bright through the exigencies of domestic and pioneer life, by study and itinerant politics and legal activity in the district in which he lived; so that when he decided to secure a law degree with the accompanying classified information adding this to his mental equipment, he lost no time, no energy, and no money in carrying out his plans. All of it was in the nature of a noble investment in community finance and social futures. Even so, Elijah Allen remembered after he was there that he would have been only half what he is, and done only half what he has accomplished, were it not for the more than remarkable wife who has not only made a thorough Latterday Saint wife, mother and companion, to him and the children, but has as well kept her own mental tools sharpened through activity in the various auxiliary organizations for women of the Church, from the time she was a little girl to the present day.

Both parents are human dynamos; but both engines are so nicely adjusted that there is little noise and almost no friction in the generation of force and power. Modesty is perhaps as dominant a characteristic of both these good parents as the simple dignity with which they conduct their family and religious life.

Elijah Allen is the son of Charles H. and Adelaide Hoops Allen, and he was born at Cove, Cache county, Utah, on the 22nd, Jan. 1878. He went with his parents to pioneer the Arizona country, settling in Mesa about 1882, where he lived until 1898. In that year he came to the Brigham Young Academy, as it was then called, graduating from the business college in 1901. When in school he met and fell in love with Miss Emma Pearl Nielson, who was the daughter of Eurihoff G. and Emma Meecham Nielson, who was attending the Brigham Young University at the same time. Pearl lived in the family of Jacob F. Gates, and was a second daughter to Susa Young Gates, while she helped, young as she was, to mother the children in the home, Emma Lucy, Brigham Cecil, Harvey H. and Franklin Young Gates. She was with the family when they lost two of their beautiful children, Beulah and a year later, Brigham. Elijah Allen and Pearl were married, 9th Oct., 1901, in the Salt Lake temple, soon after the graduation of both from the academy. On returning to Mesa, Elijah worked in a grocery store and later took up farming, always in more extensive ways, keeping an active hold upon public life through his devotion to his religious work. He has held all the degrees of the Priesthood, was Sunday School teacher, ward teacher, superintendent of Y. M. M. I. A., religion class, and was finally counselor

of Pres. James Lesueur of Maricopa stake. He acted as a counselor in the Indian mission and gave his trained business mind to the problems of that unique Lamanite activity and settlement near Phoenix and Mesa. He was also interested vitally in all educational matters and was President of the Mesa Union night-school board. His interest in political matters brought him the offer of many offices most of which he declined, but he has served as justice of the peace and practical political head of things Republican for years.

Pearl Allen has likewise held nearly every office in the organizations for women in this Church. She has been teacher and secretary of the Sunday school, secretary and treasurer of the Mesa Relief Society, president of the Papago Indian ward Relief Society, President of the Y. L. M. I. A. and of the Mesa Y. L. M. I. A. Pearl taught one year after leaving the B. Y. U., and has been an insatiable reader since her girlhood. She interested herself in the legal questions which came before her husband and was therefore qualified to take the law lectures for what she could obtain from them in the way of legal culture during the past year in the University of Utah.

What about the remarkable children of this remarkable couple? The oldest, Pearl Allen, who is eighteen years old, has been taking a college preparatory course in the L. D. S. University; she will major the next year in English at the University of Utah; meanwhile she has taken previous courses in nursing and domestc science and oral expression by way of general culture.

Eijah Cecil Allen, age seventeen, is taking the scientific course in the University of Utah; and Thora, age fifteen, is taking the college preparatory course, Vilate, age thirteen, is in the seventh grade; Taft, age eleven, is in the sixth grade; Friholf Allen, age nine, is in the fourth grade, while Priscilla, age seven, and Roberta, age five, are in the kindergarten. Baby Gerald remained at home under the care of the motherly woman next door while mother and the family were imbibing culture in the universities on the hill and in the city.

Last summer Elijah packed his family into his two automobiles with camping outfit and they came to Salt Lake taking a month in which to ride at leisure through the three great national parks between Mesa and Salt Lake City; the Grand canyon, the Petrified Forest of Arizona, and Mesa Verde Park of Colorado. Be sure, even the kindergartners were fully instructed by both parents concerning the origin and history of all these great natural scenic assets. Be sure also that the simple courtesy and natural good breeding of the family made them de-

lightful companions to fellow tourists who wondered at the discreet behavior of so numerous a family.

At the close of the graduation exercises, Elder Allen doffed his cap and gown, sold his Salt Lake City home at a profit, while his wife packed children and camping outfit into the two automobiles, leaving the oldest daughter to rest with her friends in the city through the summer, and away they sped a distance of 1113 miles to their home in Mesa, Arizona. The strangest thing of it all is that neither the parents nor the children have any hankering to remain under the white lights of Salt Lake City's Main Street. Mesa and the farm with its orange groves and cotton balls, harboring an occasional ostrich for the girl's plumage, offers more attraction than Salt Lake's jazz or even the Saltair Beach.

They are a remarkable family and in nothing more remarkable than in the ability to measure their own limitations, and their great possibilities by way of careful life values; so they return to build themselves more beautiful characters, more useful lives, and more shining hopes in the home city of their choosing. Because of the light shed from the spirit within, these wise adventurers upon educational seas will radiate glory and peace into that circle of the folk they have known and loved these many years. The folks, who know them will enjoy their return through their own increased powers of usefulness while happiness and righteousness shall them adorn.

Education with such people is indeed the fruitage of a glorious flowering, planted by Brigham Young, A. O. Smoot, and Karl G. Maeser into the hearts and souls of the youth of the Latter-day Saints.

OLD PILGRIM DAYS

By Lillian Hoag Monk, Litt. B.

A tercentenary volume of historical essays is offered to public and private libraries and historical and ancestral societies interested in Pilgrim history. Special attention is given to Elder Brewster, "the soul of Plymouth Colony." The Spirit of New England was born in the great manor-house at Scrooby.

"Old Pilgrim Days" is published under the auspices of the Society, Sons of the Revolution, Los Angeles.

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Address

Mrs. Lillian Hoag Monk,
1607 South Flower Street,
Los Angeles, California.

Out of the World

By G. Milton Babcock.

(*Continued.*)

After eating a hasty lunch he fell to reading the Book of Mormon. His interest grew apace, and reached its height when he read the 28th chapter of II Nephi, where it told among other things, of the 'churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold I, I am the Lord's; and the others shall say, I, I am the Lord's. And thus shall every one say that hath built up churches, and not unto the Lord. And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance."

Surely this prophecy had come to pass! All his young life he had witnessed religious and doctrinal contention, especially in his own family. Well might the Prophet Joseph Smith have asked "which *one* is right?"

Turning the page, he commenced the 29th chapter:

"But behold there shall be many at that day, when I shall proceed to do a marvelous work among them. * * * *

"And because my words shall hiss forth, many of the Gentiles shall say, A Bible! A Bible! We have got a Bible, and there cannot be any more Bibles."

Walter leaned back in his chair, amazed. He felt cold chills racing up his spine; it brought him to his feet. To think that a prophecy had been fulfilled in his own home that very day by the woman coming to the door with her "Golden Bible" tale! Was it possible that Joseph Smith, an uneducated young man, could have forseen anything like this without divine inspiration? Eagerly he read the remainder of the chapter.

"It is enough!" he spoke aloud; "from now on I am a 'Mormon,'" the walls echoing his defiant tone.

While he was penning a letter to Elder Lafayette, applying for baptism, he was interrupted by Edith coming to the door, explaining that she was on her way home from Thanksgiving services at the church.

"Why weren't you out this morning?" she asked, as she seated herself.

"Oh, I got interested in a book and stayed with it," he replied in a noncommital tone.

"Reading the Bible, eh?" she proclaimed, picking up the sacred book. Turning a few leaves, she came across a pressed flower that brought a heightened color to her face—"the pink of a winter's sunrise," Walter thought.

"You remember them?" he questioned eagerly.

"Yes; they are the sweet peas I gave you last Easter," she replied gently, averting her face and spying, unfortunately, the Book of Mormon.

"Walter, are you still reading that trashy 'Mormon' stuff?" she asked petulantly.

"Yes, Edith; and I am writing this letter applying for baptism."

"Walter, do you value my friendship?" she asked tremulously.

"More than that of anyone else in the world," he whispered.

"Then turn aside from this 'Mormonism,'" she pleaded.

"No, Edith; I cannot," he replied positively. "It has become a part of very life—if not life itself."

"Then—I bid you good-bye—forever!"

"Oh, no, Edith don't say that!" he begged, clasping her hand in sudden anguish; but to no avail, for she quickly passed out the door—away from the well-springs of affection bursting forth from the ardent depths of his being—leaving as his only comfort the thought that he who loved friends more than Christ was not worthy of him.

Throughout the winter Walter continued to study and think upon the beautiful truths of the gospel. He would have been willing to cut the ice in the Hudson in order to go down into the cleansing waters, but Elder Wood, who was very cautious, felt that there was no reason why he shouldn't wait until spring. so Walter had to be content with talking about the gospel and distributing literature at every opportunity.

He learned that one John Perkins, could quote Bible "by the yard;" so one evening he presented himself at said Perkins' front door and inquired whether the gentleman would be willing to discuss religion. The host, a six-foot, raw-boned Yankee, was willing, so for several hours they had a lively time. Walter was glad to learn that Perkins believed in baptism by immersion, and also that he lived the law of tithing, giving one-tenth of his earnings to the church. Perkins was compelled to admit, however, that the minister got most of the money paid into his Church, while in Walter's case, any tithing that he might pay would be used in building meetinghouses and temples, and for the benefit of

the poor; no one receiving a cent for preaching the gospel.

Walter also uncovered an earnest investigator in the person of a Mr. Milan, who was particularly impressed with the sturdy, clean, and manly build of the missionaries. A passage of scripture which appealed forcibly to this man was Rev. 14:6-7:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

"You see, Mr. Milan," quoth Walter, "if the gospel was already here, why should it be necessary for an angel to fly through the midst of heaven with it? Why should it be necessary for him to cry with a loud voice to 'worship him that made heaven and earth' if the people were already worshiping that Being?"

"You're right!" agreed Milan. "The 'Mormon' Church sure has a hefty claim when it says that an angel came to Joseph Smith."

The most interesting experience that Walter had along gospel lines occurred one Sunday afternoon while visiting people named Taylor. Mrs. Taylor was a devout Catholic, but Mr Taylor did not believe in any particular church. Walter managed to engage him in a doctrinal discussion, she interrupting when he broached the subject of baptism to her husband.

"There's no use talking, Mr Nelson," she said; "children are born in sin—the devil is born right in them! I've got three, and every one of them was brought to the Priest and christened within two weeks from the time they were born. I would hate awfully to have one of my kids die without christening—it could not be saved."

"Yes, I noticed last fall when I was up in the Catholic cemetery a lot of little gravestones off to one side and I was told that that was the burying spot for children who had not been chrisened before they died," commented Walter.

"But, you know," he continued earnestly, "in the Bible they never speak of baptizing little children; instead Christ took them up in his arms and blest them. Baptism is for the washing away of sins and one must repent before being baptized. Little children can't repent, and I do not believe they are born in sin, either. I once did, but I don't any more. You wouldn't punish your baby, and I don't think God would, either; suppose you did neglect to bring it to the priest and the baby died—don't you

think the sin ought to be on your shoulders instead of the baby's?"

"I never thought of that before," she answered slowly. "You know," she explained, "our priest studies the Bible and is up on these things, and we Catholics leave these mysteries to him. We are told not to talk over religion with people of other churches and if he knew that I was talking with you, he would call me out from the altar! My sister had that happen to her once, because she talked with the Methodist minister, and I wouldn't have it happen to me for anything in the world."

Notwithstanding, Walter read her passage after passage from the scriptures going to show that adults were the only proper subjects for baptism, but to no avail. True, he weakened her blind faith somewhat, but he seemed to be unable to clinch his arguments. She finally went about preparing dinner, while he drew from his pocket the Book of Mormon, perplexed at his inability to make a positive impression upon the mind of his hostess. Often, as a boy, he would haphazardly open his Bible and read the first page which met his eyes. With that thought in mind, he opened to nearly the last page of the Book of Mormon and began to read the eighth chapter of Moroni:

* * * "Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous, but sinners to repentance: the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me.

"And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye shall baptize little children. * * *.

"For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism."

Walter was inspired with the message of the prophet. He was about to call Mrs. Taylor's attention to the chapter, but hesitated with the thought that if she wouldn't accept the Bible, she cerainly wouldn't the Book of Mormon. However, he decided to risk it, and, in response to his request, she listened attentively while he read.

"What do you think of it now?" he asked eagerly as he finished reading.

"I must say that I never heard anything so plain before in

all my life," she admitted frankly, the ice of her creed-bound heart melting at last. "Still," she continued reflectively, "I've been taught for so many years to believe in christening that I don't know how I could change now. Oh, dear! here comes my sister. She is a Catholic, too—for mercy's sake, don't say anything about my talking with you or she'll tell the priest!" Mrs. Taylor was plainly agitated and Walter readily promised to keep quiet. However, no sooner was the newcomer introduced than she bristled:

"You're that 'Mormon,' ain't you?"

"Yes, ma'am; but perhaps I'd better say that I hope soon to become a member of the Church of Jesus Christ of Latter-day Saints," he answered serenely.

"It's blasphemy for you to use that name for your Church, when you don't believe in him," she observed bitterly.

"Why, I certainly *do* believe in him, and always have believed!" protested Walter indignantly.

"That may all be; but my mother told me, years ago, that 'Mormons' were little better than the heathens. I imagine you don't know much about it yourself. I heard that you were an Episcopal until you got to runnin' about with those book agents," she sneered.

Walter saw that she was blindly prejudiced against the "Mormons," and wisely refrained from replying further to her contemptuous remarks.

The next evening, two missionaries were to come in on the train, and Walter walked the mile to the station to meet them.

The train soon rolled in, the wheels clanking snappily on the ice-bound rails, and the engine hissing clouds of steam over the bleak countryside about the station.

Walter recognized immediately Elder Wood, but his companion, Elder Lester, he had never met before. The latter was of the same ruddy, sturdy type that Walter had learned to look for in a "Mormon" elder. They took the stage to Walter's home, and his mother welcomed the visitors cordially, particularly Elder Wood, as he was much older than the average missionary. Walter was glad to see her sit and listen, while the Elder told of the West. His mother would seldom listen to him, as she always believed it proper that children take instructions from their parents upon matters religious.

She could not but notice, however, the change that had come over Walter since he first met the "Mormon" elders. He had given up smoking; said he despised liquor; and she could not get him to drink a cup of coffee for breakfast any more. He had

also taken to asking grace at the table, which pleased her; but a feeling akin to jealousy would sometimes arise at the thought that it was the "Mormons" who had inspired her boy rather than her own teachings.

One evening, Elder Lester inquired where Walter had been brought up. Walter told him.

"Green Island?" ejaculated the elder. "Why I passed through there one time—over a year ago. I remember talking with the ferryman before I crossed the river to Troy."

It was Walter's turn to be surprised. "What!" he exclaimed: "are you the elder that told the captain about God, and about pre-existence, so that he got into trouble with his own church people? Oh, I can see it all now!" he cried delightedly. "Well do I remember the night I visited his house boat and he told me of the young man who preached to him. Funny I hadn't thought of it before," he went on reflectively; "but I never dreamed that a 'Mormon' missionary could have talked with him."

"I intended to stop by that way again and see him," explained Elder Lester, "but I was transferred soon after. I was so interested in preaching to the old fellow that I forgot to leave my card or even a tract."

The elder chuckled as Walter told him how the members of the Captain's church had cast him from their midst; and of the time the Captain indulged in his argument with the Episcopal minister.

"It looks as if you were sure meant to be a 'Mormon,' Brother Nelson," observed Elder Lester. "You really heard the gospel before you met us, but, of course, you didn't realize it. I'd sure like to talk with the captain again; I liked him."

"Tell you what we'll do, Elder Lester; let's go down there some day next spring. It's only fifty miles and we can go on the train in a couple of hours. I'd like to visit my folks again, anyway, as I haven't been back since I left home, although I hardly know how they'll treat me when they find out I am a 'Mormon.'"

Saturday evening Walter procured a cutter and drove the elders over the mountain to Glenns Falls. The scenery was wild and beautiful along the route. The snow, like myriads of diamonds, reflected the bright moonlight. Once in a while sluggish, white cloud would rise in the steely blue and partly cover the clear, perfect winter's moon, throwing a stealthy shadow over the road and the brilliant landscape. The trees were bare, except for a few faintly rustling dead leaves on the oaks, while here and there a somber, dark-robed pine stood, like a sentinel watching

over the sleeping valley below. Often could be heard the faint roar of the Hudson as the waters plunged over a rapid. At times, utter silence brooded over the mountains, even the sleigh bells neglecting to tingle when the horses slowed to a walk, as if to allow the travelers to fully appreciate the sublime stillness. Then again, when the bays broke into a trot, away they would fly, as on wings, with Walter instinctively shouting the good old New England song, "Jingle Bells!"

Glens Falls was reached at length, and all were delighted to see the elders and Walter at the Guiles home, where a long evening was spent in telling gospel experiences.

The next morning, Walter resolved to call on his Uncle John's family, so he hitched the team to the cutter and drove to Sandy Hill. As usual, his uncle was compelled to work Sundays, but his aunt and the girls were delighted to see him. Walter invited them out for a ride, but only Elizabeth would accept. As they were sleighing merrily along, her demeanor suddenly became serious, and she asked: "Walter, have you ever read much of anything more about the 'Mormons'?"

He almost stopped the team by the involuntary tug he gave on the reins, so great was his surprise at her question. "Why I thought you never wanted me to speak to the magain," he finally blurted out.

"Yes, but I have a confession to make. You know that night we came from Guiles, and I threw those tracts away? Well, I got to thinking and worrying as I lay in bed, and I hardly slept a wink all that night. I left the house earlier than usual the next morning with the idea of finding the tracts on my way to work. Lucky for me, I remembered that it was just as we were leaving Brooks' station that I threw them away; so when I got there, sure enough there they were scattered alongside the track.

"I started to read the *'Plan of Salvation,'* during my noon hour, and nearly finished it then. I read *'Joseph Smith's Own Story,' 'A Friendly Discussion,'* and last the *'Voice of Warning.'* Oh, Walter, that *'Voice of Warning,'* is a wonderful book!" she went on impulsively. "I sometimes feel that there is something to this 'Mormonism," after all. I wish you would tell me more about them; I've hated to ask you before," she requested, somewhat shamefacedly.

"Elizabeth, you don't know how glad I am to hear you talk that way. I, too, have some news for you; I expect to be baptized into the 'Mormon' Church just as soon as spring comes!"

"Good! I'm glad!" she exclaimed delightedly. "Still, Wal

ter," she questioned seriously, "are you *sure* it is the right Church?"

"Yes, Elizabeth, I have a testimony of 'Mormonism.'" He then went on to tell her his story—how he had studied the tracts, and the consequences that followed at the office; his experience with the Baptist minister; of Edith; and of Thanksgiving Day when he became fully convinced.

"Now, as to the morals of the 'Mormons,'" he declared reflectively, "the 'Mormons' believe in a single standard of virtue; that is, they believe the man should keep himself just as spotless as the woman he asks to marry him. You know yourself that you never saw two cleaner looking men in your life than those two elders we met!"

"Yes, they certainly were," she answered; "and I have longed to see Elder Maxwell and talk religion with him again, but I have felt too ashamed to go back there after the way I did with those tracts. And besides," she shuddered slightly, "I'm afraid they would want to call at the house, and that would only cause trouble. What you say is certainly interesting, Walter. Have you any literature with you that I haven't read?" she asked.

"No, I haven't; but I know where we can get some. What do you say to coming up to Sunday-school with me this afternoon, and we can get some tracts from the missionaries? We can make it in time if we go right now."

"Oh, I wouldn't know what excuse to give mama. She would be terribly angry if I told her I was going to such a meeting."

Walter rode with a dejected countenance for a few minutes. "I have it!" he exclaimed suddenly, as they neared the Nelson home, "let's drive right on past the house and say nothing. The Guiles' will give us a bite to eat to make up for the loss of our dinner," he urged.

"I'm with you, Walter," she decided, after a moment's reflection.

"Let's go," he cried, the bays bounding forward with the sharp crack of the whip.

(*To be Continued*)

Notes from the Field

By Amy Brown Lyman

Canadian Mission

Greetings and good wishes come to the Relief Society Presidency, from Winnipeg, Manitoba, Canada. In this branch a very successful bazaar was held last month in connection with a program of musical numbers and a one-act play. There were one hundred present to listen to the program and to participate in the social which followed. In the bazaar were to be found beautifully embroidered articles with other fancy work and a quantity of plain sewing, all of which found ready sale. A notable feature was the delicious and tempting array of home cooked delicacies which were soon disposed of. Besides being a success from a religious and social standpoint, the entertainment netted the association $90. The President, Mrs. Nellie Roberts, with her counselors and co-workers, was assisted by the energetic young women and men of the branch.

Northern States Mission

Magazine readers will be pleased to learn of the opening again of the University Branch in Chicago. During the war this society did a great deal of Red Cross work as well as other welfare work, but has been closed along with the branch itself for about three years. The new officers are: Mrs. Bertha Whitlock, president; Alice M. Berry, first counselor; Sarah E. K. Brainard, second counselor; and Susabelle Allerton, teacher. From the *Logan Square Bulletin,* a little paper published in the Logan Square Branch, we learn of some of the activities among our workers there. On Relief Society anniversary day a dinner was given by the Relief Society when one hundred were served. A troop of Boy Scouts is being organized to be known as Troop No. 10, with B. Harris Lloyd as scoutmaster, and Francis A. Cox as assistant scoutmaster. Fourteen fine husky boys will make up the troop.

A Relief Society was lately organized at Galesburg, Illinois. It is the first society to be organized in this city, and the members are delighted with the opportunities it will give them. Mrs. Mary Stephens and Mrs. Bertha Mae Thurgood have just visited the Relief Society conference in Detroit, Michigan, and report splendid cooperation there.

Western States Mission

The Relief Societies of the Western States mission are working hard along all lines embraced in the organization. In the fourteen branches which are growing and flourishing the anniversary of the organization was commemorated, in one way or another. In the new church which has recently been purchased in the Omaha branch the Relief Society has furnished a delightful room in which to meet. This organization is now giving a series of entertainments, the proceeds of which are to be used in the purchase of a new piano. The Pueblo Society, early in the year, held a splendid entertainment and bazaar. The program consisted of speaking, music, and a short drama. In the Sunday evening meeting, recently, the Relief Society of the Denver branch had charge of the services and furnished an interesting and instructive program. The recent visit of the president, Mrs. John M. Knight, to the various branches, has given great encouragement to the members there.

Central States Mission

Mrs. Frances W. Kimball, until recently president of the Wichita, Kansas, Relief Society, called at Relief Society Headquarters a few days ago, and gave a very interesting account of Relief Society work in the Central States mission, which is being successfully carried on under Mrs. Charlotte T. Bennion. Mrs. Kimball accompanied her husband to the Central States where for nearly two years she has devoted herself to Relief Society work. She has greatly enjoyed her labors as a missionary and feels that her experiences are invaluable. Mrs. Kimball's home is in Thatcher, Arizona, where for a number of years she served as counselor to Mrs. Elizabeth Layton, president of the Relief Society of the St. Joseph stake. Previous to this, for fifteen years, she was a member of the stake board.

California Mission

Just prior to her resignation as president of the California Relief Societies, Mrs. Louisa W. Jones held social welfare group conventions throughout the mission, with a view o creating interest in practical human welfare problems. At the Los Angeles convention, which covered a period of four days and was probably the largest held, there was an average attendance of 44. Each of the branches of the Los Angeles conference was represented by two special delegates.Luncheon was served each day at the church to all those in attendance. Among the speakers were L. D. S. Church leaders, Relief Society officers, and social workers from Los Angeles. Three sessions were held daily, including a reception to the delegates, which was held at the home of Mrs. C. B.

Stewart. One forenoon was devoted to visiting charitable institutions, schools, orphanages, hospitals, etc., the delegates being divided into groups in order to cover the plan. The reception at the Stewart home was most delightful. The house was decorated with beautiful California flowers, the program was most entertaining and the refreshments delicious. Mrs. Stewart was assisted in entertaining by the California mission Relief Society Board.

In addition to the delightful musical numbers given by the talented musicians of the Los Angeles conference, the following program was given at the convention: Introductory Remarks, Mrs. L. W. Jones; Normal Family Life, Mrs. M. K. Miller; Essentials of Family Welfare, E. B. Whitehead; Address, Norman Martin, Director of Charities, Los Angeles county; Address, Mrs. Barton, of Los Angeles Police Department; The Nature and Purpose of Methods in Family Service, Mrs. Hattie Jensen; Recreational Needs (adults), D. B. DeGroot; The work of the Juvenile Protective Association, E. K. Foster; Conservation of Child and the Home, Dr. Maud Wilde of the Mothers' Educational Center; Discussion of Local Problems, President Joseph W. McMurrin; Responsibilities and Qualifications of the Public Service Worker—Need for Cooperation, Dr. John T. Miller; Mutual Improvement Association Meeting, *The Neighbors,* and the *Slave of the Camel,* (two one-act dramas) and Historical Pageant.

Teton Stake

Ward conferences have been planned and are being held during the summer months in all of the wards in the stake. The stake officers are delighted with the enthusiasm and renewed activity which prevail in the ward organizations.

Franklin Stake

The Franklin Stake Relief Society Board conceived the idea of an educational social, and as a consequence a very rare entertainment was held in the Preston Opera House. Colonial and modern ideas were carried out in costumes, dances and songs. With one execption every ward in the stake furnished numbers. A few old-time dances were prepared, representing our grandmothers' time; and the grace and beauty with which these dances were executed brought favorable comment from both old and young. The lunch arrangement was unique; doughnuts, buttermilk, molasses candy, and popcorn, graced the colonial table, while ice-cream, sherbet and fancy cakes were the attractions on the modern tables. Five hundred people participated in this novel entertainment. Though the price was placed unusually

low, a neat profit was realized and all agreed that the evening was educationally, financially, and socialy successful.

Logan Stake

The Logan Stake Board has been given the use of a room in the stake house. They have also been given the privilege of holding their officers' meetings in the assembly room. In the Stake Board room a library has been started, and on the shelves are already to be found all the bound volumes of the *Relief Society Magazine*. Among the interesting entertainments which have been held in the various wards of this stake was a pageant put on by the Eleventh Ward Relief Society, interpreting song, "Come, come ye Saints." The decorations, costumes, and stage setting, old-timers said, were absolutely true to early life on the plains. Camp fire scenes, the scenes of the old gentleman dying, the report of the loss of a child, and the skulking of Indians brought tears to the eyes of many of the old pioneers, who crossed the plains in those perilous times. The hymn, "Come, come ye Saints," was sung by the group. Two daughters of William Clayton were among those taking part on the program. The entertainment was so interesting that at the request of the Bishop it was repeated for the ward members.

Rigby Stake

At a Relief Society conference held in Rigby stake, on June 3, there were in attendance 298. 19 stake officers, 92 local officers, 111 teachers, 10 visiting stake officers, besides members and visitors, and 29 babies. The visiting stake officer represented the following stakes: Yellowstone, Fremont, Bingham, Shelley, and Blackfoot. A program composed of musical selections, together with the following subjects, was given: Life and Literary Works of Emmeline B. Wells, Genealogical Work, A Demonstration of Teacher's Visit to the Home, Dress Reform, and Economy.

St. George Stake

During the winter membership drive, the presidencies of the East and West wards of St. George decided upon a contest plan for the purpose of increasing attendance and awakening interest in Relief Society work. The duration of the contest was from the first of December until the first of May, with the agreement that the winning ward society was to be entertained by the losing society. The final decision of the ward secretaries showed that there was a tie, so the presidents, Mrs. Esther Whitehead and Mrs. Susia Atkin, decided that a conjoint party should be given which was a sort of testimonial to the teachers and mem-

bers. A very fine musicale was arranged, followed by a social and the serving of dainty refreshments. The party was held in the basement of the taberacle, with 202 Relief Society women in attendance.

The last union meeting of the season was held June 3. There was a good attendance of local officers and teachers. During the winter the teachers' work has been emphasized, and the main feature of the program was a demonstration of Relief Society teaching, showing the effect of real teaching and idle talk upon the members visited. At the close of the meeting, refreshments were served by the Stake Board, and a pleasant social hour spent.

Morgan Stake

A social was recently given by the stake board in honor of Mrs. Martha A. Heiner, second counselor in the Stake Relief Society who has resigned her position on account of ill health, and Mrs. Charlotte J. Seaman, a stake board member, who is moving away from the stake. After an interesting program, a delicious luncheon was served.

Parowan Stake

In reviewing the work of the Parowan Ward Relief Society for the last year, we find some very interesting items. Last summer the Society entertained the Boy Scouts of Salt Lake county, over two hundred in number, at a banquet. The banquet was well prepared and well served and the boys' evident enjoyment made the effort well worth while. Respect and love for the older members of the ward prompted an entertainment last fall of all those in the Parowan ward over sixty years of age at a program meeting and banquet. This is a yearly occurrence. In an effort to revive the "old time" wood hauling parties last winter the Relief Society offered to every man and boy, with their partners, a free banquet and free ticket to the dancing party held for that occasion, for every thousand pounds of wood hauled. The response was most gratifying, eighty-four thousand pounds of wood being recevied. The market price of this wood was $294. The wood was distributed among the needy. On Christmas day parcels containing groceries and other edibles were distributed among the widows and the needy by the Society. The contents of these parcels cost the Relief Society $115. Early in the year of 1921, the officers of the Society began planning for a temple excursion to the district temple at St. George, a distance of about eighty-five miles. Activities began in February with a dancing party and luncheon. This affair was nicely conducted

and netted $75. In March a dance and bazaar were held. The bazaar articles is as follows: thirty yards of home made carpet; proceeds of which added $136 to the fund. The list of completed six beautiful woven rugs, eleven serviceable quilts, ladies' wearing apparel, infants' clothing, little boy's and girls' complete outfits. The excursion was planned for April 19, and comparatively little trouble was encountered in securing transportation. The men furnished their cars for the running expense, and most of the drivers rendered their services free of charge. Cars were hired to take luncheon and bedding, the company having previously rented a building conveniently near the temple. The entire trip occupied three days, two of which were spent in the temple. In the party there were forty-four women. The weather conditions were favorable and the trip was successful from every standpoint. Although the roads to Dixie are rough and rather dangerous, the company met with no accident and general good will prevailed. The people of St. George were very hospitable to the party, showing every possible courtesy to them.

From the Watch Tower

By Laura Moench Jenkins

Night's darkness encircled the earth with her veil,
In spirit I wandered afar—
Where mountain peaks echo the wind's dying wail,
Through gateways forever ajar.
My guide bade me pause and I gazed on a scene
Of wonder and beauty untold:
Beneath me earth slumbered so calm and serene
And watchmen, strict vigils did hold.

But look! A dark cloud from the east seems to rise,
Like magic, gain bigness and power,
Covering with blackness the once placid skies,
And hearts with afright seem to cower,
See nations 'gainst brother fight sore,
And neighbor 'gainst neighbor in warfare engage,
Red War sweeps the earth o'er and o'er.

Lo, famine's dark figure strides stolid and bold,
And pestilence stalks by her side,
Together they slay where red war did withhold,
And none from their fury can hide.
I turned in dismay from the horrible sight;
My guide bade me look to the west,
In silence I turned me, and lo, from the height
Of mountain top's white rugged crest—

A light from a watch tow'r shines forth bright and clear,
A city o'er shadowed with wings,
Built high in the mountains, a stranger to fear,
While peace round her portals still clings,
Her temple spires, pointing to mansions above,
Communion divine seem to hold;
Fair advocates pleading for mercy and love,
Can God his compassion withhold?
O Zion, I know thee! No stranger art thou,
Though hidden from wrath of the day,
God knew thee aforetime, his seal on thy brow
He placed, when he hid thee away,
To nurture thee kindly and train in his fear,
Till judgments have swept the earth clean;
When forth thou shalt come and in glory appear,
To cover the earth with thy sheen.

"A bride for a bridegroom," my guide whispered low.
"The righteous are hastening the work;
The time draweth nigh as the faithful ones know,
And labor, with never a shirk;
Preparing a Zion on earth fit to meet
The Zion preparing above.
They'll meet in true gladness ecstatic'ly greet,
United in heavenly love."

Then onward we sped over ether waves blue,
A land of great brightness I spied:
A city of turrets and tow'rs rose to view,
Where spirits departed abide.
And hither and thither I saw them pass by,
From morn till night time was nigh:
Preparing in grandeur the mansions on high,
And building a Zion on High.

Where souls of the righteous redemption shall gain,
And glory celestial shall know,
And come with our Savior forever to reign,
When Zion meets Zion below,
Though dead they shall live, in God's mercy and grace,
E'en "added upon" at his will:
Till immortal being doth mortal efface,
Advancing eternally still.

From Zion to Jerusalem

It is inspiring to read the paper called the *Palestine Weekly,* which reaches this office regularly. We discover from the last issue peace has been declared between the Arabs and the Jews, especially the Jewish soldiers.

Much hope is expressed in the announcement of Lord Balfour, in England, who emphasizes the home land spirit in which Jerusalem is being settled by the Jews.

The following is taken from July numbers of the *Palestine Weekly,* 1921:

The Local Jewish scouts have recommenced their activities, to which they have now added an orchestra. Another pleasant new feature is a choir, which has been founded by the school of music.

Jewish dramatic societies are beginning to flourish and one such professional group successfully performed a play of Jacob Gorden, translated into Hebrew by a local teacher. The fact that Jewish players can earn their livelihood on the stage bespeaks the great interest taken by the Jewish population in the drama.

Professor Einstein's Return. The famous scientists and Zionist leader, Professor Albert Einstein, whose theories of relativity have created a sensation throughout the world, has left London for Berlin. His American and English successes have made a good impression in all circles.

Dr. Weizman's Projects. Before leaving New York on board the United States Ship *Celice,* Dr. Weizmann declared to newspapermen that most of the money collected in America would be devoted to the establishment of a big mortgage bank, the plans of which were now under consideration in London. A special fund will also be created for the purposes of hastening the irrigation plans of the principal rivers of Palestine.

An ordinance has been passed by the government forbidding the welfare exchange of any antiquities whatsoever. The discovery of such articles must be reported to the proper authorities and the Palestine Museum will receive all worth-while articles unearthed by workmen who are carrying on building activities in and around Jerusalem.

A Shekel day has been declared all over the civilized world wherein the Jews will give a shekel annually for the rebuilding of Jerusalem.

A Real Jewish Center. It is most gratifying news to learn that we are to have Jewish centers in our cities and towns under the auspices and guidance of the Jewish Welfare Board, which has recently, in addition to being representative of all Jewish agencies—religious, educational and recreational—had incorporated unto and into itself the Y. M. H. A., and kindred association.

President Harding was thanked by a Zionist delegation for his kindness to the Zionist cause. "After exchanging greetings with the President, the delegation was photographed on the lawn of the White House with him," is reported in the daily press. We are afraid that Henry Ford, Morgenthau, his admirers, George Stromberg and the Israelite, will begin to doubt President Harding's 100 per cent Americanism. We pity the President, he may lose the good opinion of these extra distinguished more than 100 per cent Americans.

Greek Patriarchs Sell Portion of Mount Zion to Palestine Zionists. Jerusalem.—The Greek Patriarch of Jerusalem has sold to the local Zionist Organization a large tract of land in his possession on Mount Zion, close to the citadel of David. An immense and beautiful edifice, formerly the centre of all Greek religious activities in this city, was sold as part of the purchase.

One Thousand Jews off to Palestine. Bagdad.—One thusand Jews, enroute to Palestine, have arrived here from Kurdistan and Persia. Many of the immigrants are trained and experienced agriculturalists and are bringing a number of agricultural implements with them.

Zionist Delegation Thanks Northcliffe. A delegation of Zionists consisting of Louis Lipsky, Judge Bernard Rosenblatt, Morris Rothenberg and Bernard G. Richards met Viscount Northcliffe at the Gotham Hotel, Wednesday afternoon, and expressed to him the thanks of Zionists for the sympathetic attitude the Northcliffe press, especially the *London Times*, has taken towards the Zionist movement and to the problems of the Jews in Palestine.

TO BE A MOTHER

Abbie R. Madisen

It takes a heap of patience, dear,
A mother brave to be,
It takes a heap of praying, too,
Head bowed on bended knee.

It takes a bright and smiling face,
A heap of gladsome cheer;
And it takes a heap of grit, sometimes,
To hide a falling tear.

We try, and sometimes feel we win;
Then, sometimes, feel we lose;
Today, a tragedy seems near,
Tomorrow, things amuse.

Sometimes our boat is stranded quite
Upon a rocky shore;
Sometimes it lightly rides the waves,
As a happy bird might soar.

Oh! Father, stand thou at the helm
And guide in wisdom's way,
That, through it all, we may prove true
To home and thee, we pray.

World Happenings

James H. Anderson

(Covering the Month of July,-1921)

In Italy, factions continued warring with each other, and many persons were killed.

U. S. Government bonus for ablebodied ex-soldiers was postponed until 1922.

Mexico had a big railway strike and a big oil fire that did millions in damage.

President Harding refuses to play golf on Sundays, being consistent in that respect with his religious professions.

The United States public debt, on May 31, was $23,710,405,-910. This means a quarter of a century of burdensome taxation.

All Europe is suffering from a great drouth this year, and the reports foreshadow much destitution the coming winter.

The Versailles treaty with Germany may be adopted by the United States with all League of Nations items stricken out:

The wheat shortage in the world in 1921 was estimated by government statisticians to be over four million acres.

An Arab government was established in Mesopotamia, by the British government, much to the displeasure of France.

LeGrand Young, one of Utah's prominent and active pioneers, and nephew of President Brigham Young, died in Salt Lake City, on July 23.

A disarmament conference by the world's leading nations will be held in Washington, D. C., on November 11, at the invitation of the President of the United States.

The railway brotherhoods in the United States have postponed consideration of a general strike until September 1, the season for moving the nation's crops.

The Ku Klux Klan, recently revived in the southern United States, committed several "tar and feathers" outrages in Texas, arousing public sentiment to a vigorous protest.

Gov. A. L. Small, of Illinois, was indicated on charges of fraud. Whether or not it is spitework against the governor will be determined at the trial.

Japan's population, approached to near eighty millions. No wonder the "flowery kingdom" wishes to extend its territorial area into eastern Asia and into western America.

A huge gun that will hurl a 5-ton projectile 200 to 300 miles has been invented by a New York man. Yet the world is working for peace.

Spain dealt with an uprising in Morocco, and had heavy losses of troops. Other nations having control in Africa are watching uneasily, lest they have a general uprising of the black race there.

Irish troubles continued, although strenuous efforts were made for a peaceful settlement—a result not in immediate prospect at the end of the month.

Blindness, when caused by atrophy, or drying of the optic nerve, is claimed to be curable by the use of a new serum, according to an announcement made by Dr. E. A. Pond.

Eminent European statesmen took the view that there could be no peace in Europe until Russia comes under a stable form of government, which probably will be a monarchy.

In Russia, famine conditions are terrible beyond description, and twenty-five million people are perishing for lack of food. This news came direct from Russian official sources.

Greece was victorious over the Turkish nationalist armies, and established the Greek army east of Constantinople. It looks as if Greece would obtain control in that city.

Great Britain and France were loggerheads over the Silesian dispute between Poland and Germany. Great Britain feels that France is displaying an inexcusable and arbitrary selfishness.

A monument marking the point above Salt Lake City where President Brigham Young designated the Salt Lake Valley as the place for the Latter-day Saints to assemble after being driven from Illinois, was dedicated on July 25.

A jury in New York convicted a groceryman of assault for kissing a maid against her will, in a house at which he called. Then the foolish judge turned the offender loose without punishment.

The Salvation Army chief in New York announced that the United States was facing the most critical period it had known for fifteen years, in the way of food shortage and unemployment.

Camille Flammarion, the noted French astronomer, and Sir Arthur Conan Doyle, author and spiritualist, are in agreement on the proposition that the spirit of man has substance, which they call psychoplasm or ectoplasm.

Czecho-Slovakia, Jugo-Slavia, and Rumania, entered into a compact to make war on Hungary if the latter established a monarchy. Those southeastern European nations all are "spoiling for a fight," notwithstanding prevalent peace talk.

The W. C. T. U. of Tacoma, Washington, adopted an anti-gossip resolution in which a pledge was made not to repeat any ill story about a girl, and an agreement adopted to aid any woman, who had made a mistake, to regain respectability. It is intended to make this line a national movement.

Lord Northcliffe, prominent English publisher, visited New York and reported that he looked for prohibition there, but did not discover it. Lord Northcliffe is that sort of "rule or ruin" personage who assails everybody and everything that fails to conform to his individual notions. In England he is yclept the "uncrowned king."

Note: No letters to the Editor or Business Manager should be enclosed in packages or 2nd class mail. P. O. Clerks open such packages, and if letters or messages are found, this office must pay 1st class postage on the package.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

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Room 29, Bishop's Building, Salt Lake City, Utah

Vol. VIII. SEPTEMBER, 1921 No. 9

NO MAN CAN BE SAVED IN IGNORANCE

One of the inspired sayings uttered by the Prophet Joseph Smith, which has been quoted everywhere, is "that no man can be saved in ignorance." The saying is true, but taken exactly as it is, it is susceptible of more than one explanation. It is a favorite quotation among our educators; and sometimes eager young people are inclined to interpret ignorance as a lack of book knowledge or ignorance as regards schooling. This interpretation is scarcely correct. The prophet evidently intended the explanation to cover ignorance concerning the laws and principles of the gospel, for the men and women who laid the foundation of the Church in Jesus' day, as well as those who restored this Church and kingdom today—certainly had little or no schooling, and their education was not obtained through books nor earthly teachers. True it is that the Lord expects his children to learn all that is possible to know concerning history, science, art and life in general; but all of this may be learned, has been learned, and will be learned, in the future, where necessary, perhaps, without the aid of books or schools. We must look upon education as a means to an end, and not as the end in and of itself. A school education, with books placed in our hands teaches us how to secure knowledge, but it does not invent the mental tools nor even manufacture them, because books are merely the description of other peoples' experiences and discoveries. We are helped

by knowing what other men who have preceded us, along the road we are traveling, have learned; but truth and law are eternal, and we are as likely to discover truth, if we struggle for it, as is any man or woman in the past or in the future.

Physical ignorance, that is, a lack of knowledge concerning our body and the laws which govern the delicate adjustment of the parts in this human machine, causes sickness and distress to those who suffer thus from ignorance, and who disobey those laws.

Mental ignorance leaves us in a world of intellectual semi-twilight, for our eyes are blind to observe the miracles of nature about us and we cannot know of the many-sided cultured world which is a part of the mental equipment of educated people.

Spiritual ignorance leaves the mind in darkness concerning the relation of human beings to their Father in heaven. We may discover through experience, or training, the great fundamental moral truths which are the basis of eight of the ten commandments; but when it comes to knowledge concerning God and the principles of righteousness, spiritual ignorance leaves us to wallow in blindness and superstition of various kinds. We may be very wise in physical education, we may be well taught along mental lines, or we may be thoroughly conversant with the fundamental laws of nature, and yet be comparatively uneducated in spiritual truths. The ideal condition is to be qualified through proper tradition, wise training in childhood, liberal schooling in instiutions of learning in youth, receiving at the same time a full education in the principles of the gospel, and in the knowledge of the scriptures.

The qualification of the Latter-day Saint begins with the spiritual education. Life may offer to us little opportunity for training in schools, and our body may be frail and our life burdens heavy, but if we have received a testimony of the gospel of Jesus Christ, and have made that the foundation stone of our spiritual education we are educated indeed and our lives will be crowned with divine success.

Sisters of the Relief Society, you who are officers and you who are members, answer to your hearts one question: Have I secured to myself the Pearl of Great Price, the great gift of God to man, which is eternal life, and which can be secured only through first obtaining a testimony of the mission and crucifixion of the Savior, with the added testimony that Joseph Smith was a prophet of the living God, and that he revealed anew the gospel of Jesus Christ in this the last dispensation to the children of men? If you have secured that foundation principle of true education, then indeed you are wise, and no matter if you are unable to read and write—no matter if life has

prevented you from ever entering the doors of a school room—no matter if the home and the children have crowded out of your life the opportunities for culture and learning, still you are educated and you shall pass from this stage of existence graduated into the spheres where Christ dwells and where he is waiting to receive you and crown you in glory with him in his Father's kingdom.

Despise not in your heart the learning of man, nor the training of schools, dear older sisters, for it is an enrichment to the spirit, and an added value to our earthly experience. Remember if you have failed to acquire that mental education you shall have the whole of the Millennium in which to study and qualify yourself. The body may be strong, the mind may be active, but if the soul is asleep, then indeed there is an ignorance there which shall prevent that human being from being saved in the kingdom of God. No man can be saved in ignorance of the laws of God nor the principles of righteousness.

WHO NEEDS ME?

The greatest need of the human heart is encouragement. The cruelest weapon held by the powers of evil over the human soul is discouragement. An Arab legend has it that Lucifer was deprived of all his weapons for instilling motives of crime and sin in mortals. He begged for one weapon to be left, just one little insignificant tool, that of discouragement. And Gabriel, thinking the tool was so small and so harmless, left it with Lucifer who laughed secretly as he left the sacred presence, for he knew that every crime in the calendar could be committed if he began subtly with the weapon of discouragement.

All mortals, from the cradle to the grave, like to feel that they are important to somebody and something. The child is happy in the knowledge that he is his "mother's little man" or that she is "father's darling," without whom life would be unbearable. All through the growing years the child needs the stimulus of encouragement, not flattery, not indulgence, but that encouragement which springs from the knowledge that his help is important, his presence a blessing. Married companionship rests solidly, not upon romantic love, but upon the solid basis of mutual need and mutual encouragement.

Rob a man or a woman, young or old, of the feeling that he or she is of value to the family, to the home or to the church, and you have given death his swiftest weapon.

It is cowardly for a Latter-day Saint to permit discouragement to take possession of his soul. We are needed, the Lord does want us to help in his gracious work. One might say He needs

us proportionately as we need Him. So much for the personal side of this matter.

When you want to stimulate and buoy up your own sorrowing heart, or to smooth your hours of pain and distress, persuade some other afflicted one that life would be barren and effort would be lost unless the patient sufferer recovers health, and the will achieves determination to live and strive. We are often told to send flowers to the living, much more vital is it that we should say a dozen words of encouragement, reminding our friend of his worth and service in his home, his church, and to humanity in general. We are all needed. I need you, dear patient reader, to follow these flowing thoughts of mine quite as much as you need me to voice them, and to give you pause in the midst of your own many discouragements. Let me whisper this sacret in your ear; every time you try to ecourage some one else your own soul will be flooded with a light and glow of peace and good cheer. Try it next time when the gloom is heavy and the load is barren.

DRESS REFORM

We are happy to call attention to the timely and excellent announcement from Superintendent Adam S. Bennion, in regard to the dress rules of the school girls in the Church schools. These rules are issued not in the spirit of restraint for the girl so much, as in the spirit of protection to herself and her brother in the matter of chastity and right behavior. If there are any mothers who have not yet explained to their daughters the vital reason why girls should not expose their bodies, as is done today on the streets and in our ball rooms, it is high time that they begin an exhaustive set of private lectures and explanations to the girls on the difference between the temptation of a girl and the temptation of a boy in sex matters.

The home is the place where these instructions should begin, and mothers should certainly be familiar with the laws of nature; above everything the instructions should be given with a delicate appreciation of the laws of modesty, and of the necessity for approaching sex subject entirely from a scientific view. The instructions given herein applies equally to school dresses and to party dresses. Let mothers see that the girls are willing to adopt them.

Superintendent Bennion's statement follows:

DRESS RULES ANNOUNCED.

"In these days of economic and social unrest, America may properly look to her schools as a sobering and stabilizing agency, All too frequently fashions of the ballroom and the vaudeville

stage are carried over into our institutions of learning so as to interfere with scholastic ideals for which our schools should stand, as well as to impose a burden upon the parents who are called upon to finance their children in getting an education.

"Party dresses with their accompaniment of extreme hairdress, rouge, lipstick, etc., ought certainly to be wholly out of place in a high school where students, simply attired, ought in modesty to give themselves to that study which will develop most fully the talents that are theirs.

"In an effort to establish in our schools standards of simplicity, economy, and good sense, the Church schools, beginning in September, 1921, will ask all girls attending to observe the following regulations:

"Extremely thin material such as chiffon and georgette crepe will be barred, as will open loose sweaters, lace stockings and hosettes. The schools do not deem it advisable to specify a regulation uniform, but will approve dresses and suits made modestly and simply. In doubtful cases the school matron will be the judge of the suitability of the costume in question.

"Because of the expense involved, the schools discourage the wearing by girls of silk stockings.

The recommendation applies to the boys with equal force in the matter of silk shirts and silk socks."

"As a safeguard to health and normal development, the schools advise girls to wear walking shoes, either high or low, rather than French heeled shoes and slippers."

"This announcement is not made," Supt. Bennion said, "in any sense of an effort to curb individuality. In fact we really object to the idea of a school uniform. We do not in the least wish to prescribe what the students shall do in the matter but rather we want to establish a condition in regard to dress so that everybody will be on an equal footing in regard to dress and feel comfortable in regard to style. If there is anything arbitrary in the matter we are merely substituting for the arbitrariness of fashion, the arbitrariness of correct school costume.

"While full appreciation is expressed of the charming beauty of a woman's hair, especially as typified in the school girl's waving locks, the present vogue of much marceled, little combed, little cared for hair on a growing miss is much lamented, aside from the fact of the needless expense of maintaining such styles of head dress. While no drastic note of dictation is taken by the school heads, it is believed that simpler, more healthful modes of headdress will by no means debar any girl of her full right to all the girlish beauty nature has given her. It is believed the entire matter will meet with the hearty appreciation not only of the girls themselves but also of their parents.

Guide Lessons for November

LESSSON I

Theology and Testimony

(First Week in November)

TITHING

Tithing is a system of producing revenue which may be secular or ecclesiastical. The word implies a tenth, or a tithe, and consists, as a rule, of a gift or donation of one-tenth of a person's property or that which he produces. All the ancient people, both Pagan and Hebrew has some form of religious tax which was levied by a ruler upon his subjects. Among the Pagans a tenth of the spoils of war was dedicated to the gods. Babylonia, Assyria, Egypt, China, Greece and Rome, each had a system of taxation levying one-tenth from their subjects. In the Mohammedan law it is sometimes mentioned as a twentieth or a fortieth. All the Hebrew kings required a tithe of the grainfield, vineyards and flocks. (See I Samuel, 8:15-19.)

In the Book of Deuteronomy, the Hebrew people were taught in detail how the tithes should be collected and consumed and the quantity. Abraham paid tithes to Melchizedek, the king and high-priest of Salem which city was later called Jerusalem. Jacob (Genesis 28:22) vows of his own free will to pay a tithe just as the Arabs used to vow and deliver the tithe of the increase of their flocks. We are told in Deuteronomy (14:28 and in 24:12) how the tithes of the Hebrew people were to be stored and how to be spent in caring for the poor.

The tribe of Levi was selected to lead the Levitical priesthood. Aaron was at the head of that priesthood and was known as a high priest. In the division of the Land of Promise no provision was made for a location for the tribe of Levi, but some few cities were set apart for them. They were allotted a living out of the tithes of the people. It may be thought that the priests were fortunate, but it should be remembered that no priest was permitted to own his own home. He was to devote his life in the service of the Lord in his turn, in the temple or tabernacle.

In the days of Ezra and Nehemiah great stress was laid

upon the provision for the support of the priests and Levites. There were two tithes paid by each Jewish citizen. The following is from the *Bible Dictionary*:

The first consisted of one-tenth of the produce of his fields, trees, flocks and herds, to be given to God as the sovereign Proprietor of all things and as the King of the Jews. (Lev. 27:30-31; I Sam. 8:15-17) The proceeds of this tax were devoted to the maintenance of the Levites in their respective cities. (Num. 18:21-24.) A person might pay this tax in money, adding one-fifth to its estimated value. The Levites paid a tenth part of what they received to the priests. (Num. 18:26-28.) The second tithe required of each land-holder was one-tenth of the nine parts of his produce remaining after the 1st tithe, to be expended at the tabernacle or temple in entertaining the Levites, his own family, etc., changing it first into money, if on account of remoteness he chose to do so. (Deut. 12:17-19; 22-29; 22-27. Every third year a special provision was made for the poor either out of this second tithe or in addition to it, Deut. 14:28-29; 26:12-15. These tithes were not burdensome; but the pious Israelite found himself the richer for their payment, though it does not seem to have been enforced by any legal penalties. See the promise to the obedient in Deut. 28:1-13. The system of tithes was renewed both before and after the captivity, 2nd Chr. 31:5, 6, 12; Neh. 10:37, 38; 12:44; 13:5, 12; but they were not always regularly paid, and hence the divine blessing was withheld, Mal. 3:8-12. At a later period the tithe was apparently divided into three portions, one of which was given to the priests and Levites one to the temple storehouse, and one to the needy at Jerusalem. The Pharisees were scrupulously exemplary in paying their tithes, but neglected the more important duties of love to God and man, Matt. 23:23.

The principle of the ancient tithes, namely, that ministers of the gospel and objects of benevolence should be provided for by the whole people of God, according to their means, is fully recognized in Scripture as applicable to the followers of Christ. He sent his servants forth two and two, without provision or purse, to receive their support from the people, since "the laborer is worthy of his hire." Matt. 10:9-14; Luke 10:4-8-16. Paul also reasons in the same way, 1st Cor. 9:13-14; Gal. 6:6. For purposes of piety and beneficence he directed the Corinthians, and virtually all Christians, to lay aside from their income on the first day of the week as the Lord had prospered them, I Cor. 16:2. There is no reason to doubt that the early Christians gave more freely of their substance than did the ancient Jews. Acts 4:34-37; 2nd Cor. 8:1-4.

Since the days of the early Christian churches tithes have been paid and enjoined by ecclesiastical courts. In course of time the principle of paying tithes was extended beyond its original scope by the Catholic church. Tithes at that time became interchangeable to laymen and therefore were salable property. In England there is a permanent and general system of tithes to support the authorized or established Episcopal church, and an elaborate system of laws have grown out of this custom. This English tithe is quite distinct from the civil taxes and is used for the support of the authorized church. In fact tithing was practiced by the Saxons and Normans. The old Anglo Saxons

called it a "frank pledge." Most of the protestant churches that grew out of Luther's Reformation have no regular system of tithing and many different methods have been evolved for collecting funds for the support of their churches, salary of the priests and other expenses. The passing of the plate during church service is a common form of collecting money; pews and seats are sold at rentals, according to their desirable location. Where a church is located in a prosperous district, the members are expected to contribute liberally. If the church is located in a poor district, their expenses are necessarily lessened according to the situation of the people who compose that church.

Some of the modern churches have a budget and committees are appointed to assess members to sustain and take care of pastoral expenses. Then there are other collections, such as missionary funds, traveling funds. These committees meet annually and apportion the expense for the maintenance of the church, such as house rent, traveling expenses, pastor's salary and then levy corresponding assessments on the congregation. The supervising officers of these churches, such as bishops and superintendents, have a claim upon the budget and provision is made for their maintenance.

The Protestant churches have not been able to establish the principle of tithing. In recent years a few have endeavored to get the members of their churches to give one-tenth of their income, so much of which should be given to the maintenance of the church, and the tithepayer may distribute his own tithing as his conscience may dictate. As the salaries of all officers in many of the sectarian churches down to deacons, must be paid, including singers, organist and choristers, the maintenance of a sectarian church becomes quite a tax.

The value of paying tithing has a moral aspect. If a certain portion of a man's income is given by him for religious and philanthropic purposes, the effect upon him is far more beneficial than it is upon others. Human nature is naturally selfish and easily becomes sordid. Every avenue which leads outwards from a man's heart after satisfying the needs of his family enlarges his vision and mellows his soul. The spirit of the Christ is always the spirit of love, gift-giving and unselfsh service to others. "It is better to give than to receive," said the Savior, because giving in the right spirit ennobles, while taking may canker and corrode those who continually receive. The beneficial result of giving for religious purposes applies, first to the individual, second to the church, and third to the whole world.

A regulated and systematic method of giving is of great importance, both to the individual and to the church. Society

is made up of individuals and what benefits one is a blessing to all. When the indivdual knows exactly what he has to pay he may calculate his income. Equally valuable is this regular system to the church itself. In regard to its beneficial needs, the law of tithing as given in Section 119 of the Book of Doctrine and Covenans is simple, beautiful and complete. When it is paid, the individual and the church will prosper. (See Amos 4:4; Mal. 3:8-10; Hebrew 7:5, 6, 8, 9.)

Those who do not observe this law usually get into debt and stay in debt and lack that good spirit that comes through a generous attitude towards life. The results to the Latter-day Sains of disobedience to this law are very noticeable. Those who cease to pay tithing usually find fault with the manner and use of tithes. They are lax in other duties; they are indifferent to church interests, and they may be heard speaking against the word of the Lord, and they do not see or understand the fundamental purposes of the Church as do those who obey this law.

Tithing properly observed will broaden the mind, enlarge the soul, make us more considerate and humble. It affects the rich and poor alike. It is an aid to proper and intelligent giving: it is a debt we owe to God: it must be put into actual practice to receive its benefits: it creates satisfaction with the gospel, develops faith in God and his great work, and devotion to his service, and will prepare us for the United Order.

Tithing should be paid as one receives his income or allowance—by the wage earner when he receives his salary; by the rich man when he receives his income from investments; by the farmer when he harvests his crops. The time to pay is when the means comes into our possession. Every tithepayer and every person who should pay tithing should also attend the annual tithing settlement in the ward.

The following are part of the written instructions of the Presiding Bishopric concerning tithing:

The proper time to pay tithes is when one's income is received. Farm products should be paid in the season in which they are gathered. Wage-earners should pay their tithes weekly, monthly or at such other times as they receive their salaries. The practice of delaying the payment of tithing until the end of the year is largely responsible for the failure of many people to fully observe the law of tithing; and thus they forfeit the blessing predicated upon obedience to this law. The Bishop should encourage the monthly payment of tithes even among those who follow farming and similar occupations. Every stake and ward officer should observe the monthly payment of tithes.

Farm products and the fruits of one's labors, or investments, should be tithed. Cash is always acceptable, because it can be handled without loss; but tithes "in kind" should be accepted when offered. When one is away from the ward in which he belongs, and it is not convenient to pay tithing to his Bishop or at the Presiding Bishop's Office, he may

pay his tithes to the Bishop who can be most conveniently reached. At the close of the year he should send such receipts to his own Bishop, who will enter the amount on the tithing record in red ink, thus indicating that it was not received by him. The accounting for such tithes will be made by the Bishop to whom it was paid.

The Bishopric should make a special effort to encourage the attendance of the younger members of the ward at the tithing settlement, especially those who have started to work, even though their earnings are small. The members of the Aaronic Priesthood should have the personal attention of the Bishopric, and they should be encouraged to observe the law of tithing.

Members of the Church who are wage-earners or who have incomes and have not paid tithing are classed as non-tithepayers. Aged persons without incomes, women whose husbands are not members of the Church, women who have no income separate from that of their husbands, and missionaries should not be listed as non-tithepayers.

The Lord has apointed the First Presidency, the Presiding Bishopric and the Council of the Twelve, and by the voice of revelation he has called them as duly authorized bodies to disburse the tithing. The following are some of the purposes for which tithing is applied:

For the maintenance of missions; the building of mission houses, chapels, and the preaching of the gospel in the nations of the earth; for the erection of a temple at Cardston and the temples as they may be erected, and for the operating of the St. George, Logan, Manti, Salt Lake and Hawaiian temples; for the construction and maintenance of schools; the salaries of teachers, and the construction and maintenance of seminaries; for the care of the poor through the bishops of the Church; for hospital treatment and for the erection and maintenance of the L. D. S., Dee Memorial and Idaho Falls Hospitals; and others as they may be built; for the maintenance of the offices of the First Presidency and other leading departments of the Church; for the erection and maintenance of stake tabernacles and offices; for the operating expenses of the stakes; for assisting in the maintenance of wards, including ward buildings, and appropriations of the Trustee-in-Trust toward the erection of meeting-houses; for the expense incurred in receiving, handling, disbursing and accounting for the tithes, and many other similar proper and legitimate expenditures.

QUESTIONS

1. Can you tell anything about the observance of tithing by the ancient peoples of the world?
2. To whom did Abraham pay tithing, and what did he tithe?

3. Can you quote the covenant that Jacob made with the Lord?
4. What did the Prophet Malachi teach concerning tithes and offerings. (See Mal. 3:8-10.)
5. What benefit does the individual get from the payment of tithing?
6. How is the Church benefited by the payment of tithing?
7. What is the usual attitude of the non-tithepayer?
8. What are the blessings that come to the tithepayer?
9. When should tithing be paid?
10. To whom should tithing be paid?
11. Whose duty is it to disburse the tithing?
12. What responsibility have we after our tithing is paid?
13. Can you explain Section 119 of the Book of Doctrine and Covenants?
14. What is the United Order?
15. How will tithepaying prepare us to enter into that order?
16. Write to the Presiding Bishop's Office for Tithing pamphlets.

LESSON II

Work and Business

(Second Week in November)

LESSON III

Literature

(Third Week in November)

HYMNS BY ELIZA R. SNOW

In our last lesson we discussed the funeral hymns of Eliza R. Snow. This lesson will be devoted to other hymns, selected from the large group of hymns which this gifted writer has contributed to the hymnology of the Latter-day Saints.

A casual glance at her authorship will disclose the fact that she is unusually versatile. She is not only the author of one of the best doctrinal hymns in "Mormon" literature, "O my Father," which is in all probability the most popular of Latter-day Saints

hymns, but she has written one of the best sacramental hymns, one of the best missionary hymns, one of the best hymns for converts, as also that well beloved hymn, "I'll serve the Lord while I am young," sung by the children and youth of Zion wherever the young people of the Church gather together.

Turning to the best of her sacrament hymns, we quote the first stanza:

"How great the wisdom and the love,
That filled the courts on high,
And sent the Savior from above
To suffer, bleed and die."

These lines are repeated by an army of Sunday School children, Sabbath after Sabbath, wherever the organization of the Church has reached. It is justly popular emphasizing as it does the love of God rather than the gruesome details of the crucifixion as many sacrament hymns do.

The second stanza brings out the fact that Jesus freely gave his sinless life, "A dying world to save."

The third stanza dwells on the strict obedience of the Son to the will of the Father,

"Thy will, O God, not mine be done
Adorned his mortal life."

With marked aptness in the selection of words the fourth stanza tells us, that,

"He [Christ] marked the path and lead the way,
And every point defines
To light and life and endless day,
Where God's full presence shines."

The fifth stanza is a summary of the entire plan, "Redemption's grand design,"

"Where justice, love and mercy meet
In harmony divine."

In the last stanza the author turns her attention to the meaning of the sacrament; in memory of this gift of love from the Father, bringing redemption to mankind,

"We eat the broken bread;
And witness with the cup afresh
Our faith in Christ our Head."

The author thus emphasizes the symbolism of the sac-

rament, which differentiates the Protestant from the Catholic churches.

Eliza R. Snow's hymns are usually marked by poetic flights; yet they are frequently didactic, embodying gems of thought, and of theological wisdom, heightened by the deep religious feeling of the author. Her style is marked by a certain felicity of expression, not easily attained, but generally characteristic of all that she writes. Her thoughts are choice and her diction is correspondingly choice.

One of Eliza R. Snow's children's hymns which is deservedly popular, is, "I'll Serve the Lord while I am young." It is written in the first person, the author assuming that she is of the youth of Zion, who in the fulness of her soul praises God "for parentage and birth among the most beloved of heaven that dwell upon the earth."

In the second stanza the young supliant prays,

"O, Lord, my parents here preserve,
To teach me righteousness,
That my young feet may never swerve
From paths of holiness;
And, like the faithful ones of old
Who now behold thy face,
May I be formed in virtue's mould
To fill a holy place."

This stanza needs no special explanation, the author's meaning is perfectly clear, the allusion to the "faithful ones of old" must of necessity stir the imagination. The figure of speech in the closing lines,

"May I be formed *in virtue's mould*
To fill a holy place."

is especially noteworthy.

The third stanza reads:

"While youth and beauty sweetly twine
Their garlands round my head,
I'll seek at wisdom's sacred shrine
The gems that never fade.
Long may I sing thy praises here
Among thy Saints below,
And in eternity appear
With them in glory too."

This is one of the most poetic stanzas to be found in Eliza R. Snow's hymns. The concrete particulars making up the stanza suggests a picture of rare beauty. It is difficult to suggest

a more attractive picture than that suggested by youth, beauty, and a garland of flowers.

This hymn is the favorite hymn of President George H. Brimhall, a man who has devoted his life to the youth of Zion in God's service in the Church colleges, and on the Y. M. M. I. A. General Board.

The Latter-day Saints have always believed that individual prayers should gush from the soul of the person who offers the prayer, to the Father in heaven.

In this hymn Eliza R. Snow has been successful in writing a song of praise which is also a group prayer. This hymn learned by thousands of children in the Primary association and in the Religion class has been and will continue to be held by them in reverence throughout their lives.

We now turn to the author's great missionary hymn, "The time is far spent." This hymn is as successful as a missionary hymn as, "How great the wisdom and the love" is successful as a sacrament hymn. No other missionary hymn is more popular than this well known one, from the pen of Eliza R. Snow. Misisonaries sing it in their gatherings, before they depart, on the street corners, in halls, in cities and hamlets all over the world as they seek out the honest in heart.

"The time is far spent,
There is little remaining
To publish glad tidings by sea and by land."

This first stanza is notable, calling attention to the fact that little time remains to carry the gospel message. We feel that it is impossible to sing it without an impulse being stirred to do this great work and that promptly.

The third stanza is particularly effective in that it embodies the common experience of those who go out as heralds of God's word. The poet calls attention to the fact that in all probability the elders will "be called to endure the world's bitter hate." Nevertheless:

"The angels are waiting to crown them with blessing,"
Therefore: "Go brethren, be faithful, the promise is sure."

The companion hymn of "The time is far spent" is, "Think not when you gather to Zion."

"Think not when you gather to Zion
Your troubles and trials are through,
That nothing but comfort and pleasure
Are waiting in Zion for you."

The strength of this hymn is precisely the strength of the missionary hymn. The author has embodied experiences com-

mon to those who gather to Zion. Saints all over the world, living hourly in anticipation of gathering, have sung this song many times before their desires became a realization, and no doubt many times after as their experience touched the sentiment of the hymn.

Any poet who can be a poet of common experiences is destined to be popular; for this reason Henry W. Longfellow, James Whitcomb Riley and Edgar A. Guest have been and are popular.

Eliza R. Snow has embodied in her verse the daily experiences of the Latter-day Saints, her people, and because she has done this she can not fail to be popular, among her people, just as long as those experiences repeat themselves in their lives. Her most exquisite hymn so far as poetry is concerned is, "O awake, my slumbering minstrel." No more beautiful hymn has been written than this, which is full of imagery and inspiration.

QUESTIONS AND PROBLEMS

1. Define the words didactic, versatile and felicity.
2. Call to mind the lines of some sacrament hymn that plays upon the gruesome details of Christ's crucifixion.
3. Name hymns of Eliza R. Snow that might be used as sacrament hymns, as well as, "How great the wisdom and the love."
4. When you repeat the words "faithful ones of old," what do you call to mind?
5. What picture comes to you when you think of being "formed in virtue's mould?"
6. What are the "gems that never fade," that the author speaks about?
7. Select your favorite stanza from the hymn, "I'll serve the Lord while I am young."
8. Read to the class the hymn, "The time is far spent," and give three reasons why you think it is a good missionary hymn.
9. Read the hymn, "Think not when you gather to Zion," and select three experiences that you think converts, coming to this country, are reasonably sure to have.
10. Which hymn of Eliza R. Snow's is your favorite? Why?
11. Explain the poetic beauties of, "Zion prospers all is well," ("O awake! my slumbering minstrel!")

LESSON IV.

Social Service

(Fourth Week in November.)

JUVENILE DELINQUENCY.

Definition.

In order that people may live together in peace and harmony society has established certain rules for the direction and control of conduct. A failure to live according to the rules which society has made tends to tear down society. Delinquency is unsocial conduct or conduct in conflict with the rules of society.

FACTORS IN CAUSING DELINQUENCY.

In order that children may develop into social beings, years of training and discipline are necessary. To give this training and discipline, society has established social institutions,—the home, the school, the church and the state. Sometimes delinquency rsults from the failure of one or more of these institutions to properly function in the life of the child. Sometimes the institutions are functioning properly, but the child becomes delinquent because of physical or mental defects, which he has inherited or acquired. So it is said that delinquency may represent either the reaction of a normal child to disordered social conditions, or the reaction of a disordered child, to normal social conditions. The problem in each case is to determine whether the child itself needs attention or whether the child's environment needs modification, and the solution comes through bringing the child back to normal, if possible, or in adjusting the environment to suit the child's needs.

THE HOME AS A FACTOR IN DELINQUENCY.

The home is the oldest of the social institutions and at one time included all the functions which are now exercised by the church, the school, and the state as well. It is the foundation on which these other social institutions are builded. It is the most important of the social institutions in training the child in social conduct, because the child is under its influence in the most impressionable years of its life. The influence of the home is more intimate than that of the other institutions. The failure of the home to properly function during the period of development of the child, when his character is unstable, often results in the development of permanent unsocial or delinquent traits. The records of the Juvenile Court of Salt Lake City, show that practically 40 per cent of the children before the court, for delin-

quency come from homes where the parents are separated or divorced, or one or both of the parents are dead. Doctor Healey of the Baker Foundation of Boston in the study of 1000 cases of juvenile delinquency concluded that defective home conditions were present as a factor in causing the delinquency in 65 per cent of the cases. The defect in the home may consist not only in the homes being broken, but also by reason of the failure of the home to provide the ordinary needs of life in the way of income, food, shelter and clothing; by reason of bad sanitary and health conditions in the home; by reason of extremely crowded conditions in the home; by reason of a lack of harmony, moral character, religion or education of the parents; by reason of the failure of the parents to exercise a wise or fair control over the physical, mental or moral welfare of the child. Thus the defect may be in the physical or the spiritual aspects of the home, and to the extent that the home is deficient in these matters to that extent it is likely to fail in its function, with resulting delinquency.

In order to carry out its function in the prevention of delinquency the home should teach the child at least these four things: first, love and sympathy; secondly, obedience; thirdly, property rights; and fourthly, co-operation. The child which has not felt the influence of love and sympathy in the home is likely to obey anti-social tendencies. The child which has not learned to obey parental ahthority is likely to disobey the law as he grows older. The child who has not learned that he must respect the property rights of his brother and his sister and leave their things alone is likely to be found engaged in petty thievery as he grows older. If the lesson of co-operating with the other members of the family is not learned in the home the child seldom learns to co-operate successfully with his fellows in the community.

The law of our State properly places the responsibility of controlling the conduct of children under 18 years of age on the parent and holds the parent criminally responsible for wilfully or negligently failing to exercise this function. If the parent is unable to control the child then the law provides for relieving the parent of the duty and responsibility, and placing the child in the custody and control of the State.

THE CHURCH AND THE SCHOOL.

The church and the school supplement the work of the home in training and disciplining the child for social life. Delinquency often commences with truancy from school, and truancy may be caused by a bad school as well as by a bad boy. Under our present school law which makes school attendance compulsory up to eighteen years of age, it is necessary that we greatly enlarge the

vocational aspects of our education in order that we may adapt the school to the needs and capabilities of the child. Special schools and classes for the misfits are essential if the schools fulfill the obligation which they have undertaken under our new compulsory school law. The church likewise often fails to properly function in the case of the misfits. Our Church organization is prepared to give the most perfect training to those who seek it. But we often fail completely to reach those who must seriously need the influence of religion. The juvenile court records show that not one in ten who come before the court is an active church worker.

THE STATE OR COMMUNITY.

The two chief needs of the community in order that it may properly function in preventing juvenile delinquency are: first, proper vocational help, and secondly, attractive and supervised recreational opportunities. An idle brain is the devil's work shop, yet few communities make any concerted effort to provide employment for juveniles. So also our community amusements have become largely commercialized and are not always therefore of the most wholesome kind. The best way to avoid delinquency is to provide attractive substitutes for delinquency. The fact that in the State of Utah last year over 9000 children were brought before the juvenile courts in spite of the training of parents, and of schools, and of churches and the prohibition of the law, shows that delinquency is attractive. It can not be cured simply by saying, "Thou shalt not." It can be reduced by furnishing through the community attractive substitutes. Vocational helps and good clean constructive recreation are two of the best substitutes which the community can furnish.

QUESTIONS.

1. In what ways does juvenile delinquency manifest itself in your community?
2. Do your juvenile delinquents have a normal home life?
3. What effect do bad physical conditions in the home have on a child? Illustrate.
4. What are the essential conduct lessons the home should teach the child?
5. Is the juvenile court functioning as a helpful agency in your community? If not, why?
6. What duty do the school and church owe the delinquent?
7. Is any effort made in your community to provide satisfactory employment for juveniles?
8. What unwholesome recreation is indulged in by your children?
9. Are attractive substitutes being provided?

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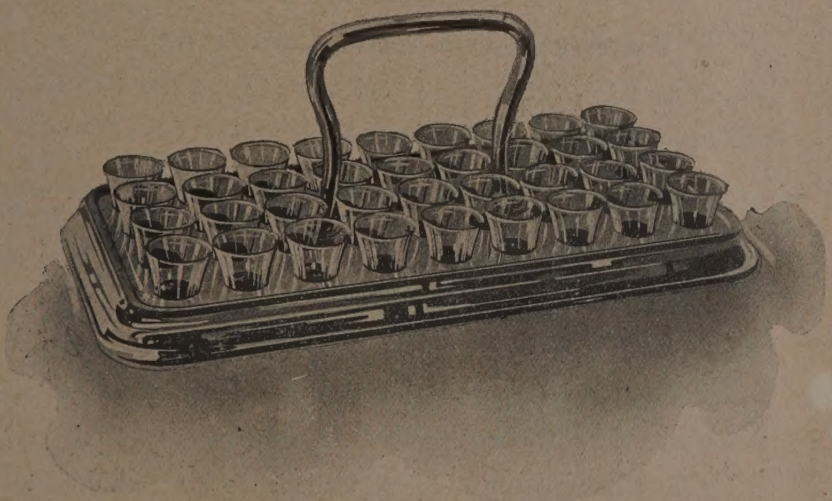

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